Christian

Reflector.

REV. H. A. GRAVES, EDITOR. ? WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, APRIL 4, 1844.

QUIRY IN HAMILTON LITERARY AND THEO-

no longer with us inquires, "Watchman, they would not part for innumerable worlds what of the night?" for the light of eternal like this. They declare also that this same

Eastern and Western Associations, (which are branches of the general Society) is most encouraging. The Eastern Association has, since the last report, increased in the Western from twenty-eight to thirtythree, and others are about to join. Although none of these are strictly pledged to go on an Eastern or Western mission. yet a considerable number are fully deter-mined upon this; all of them profess to

engages our attention as a Society. We mail subscribers, of the important privilege must all be conscious that we, as well as hitherto enjoyed, of having payments sent must all be conscious that we, as well as the church generally, are greatly wanting in the missionary spirit. In this enterprise something more is demanded than a cold masent to the proposition that the heathen have claims upon us; something more than the occasional prayers which we feel compelled to utter; something more than the few coveted farthings which may be wrung from our hands and dropped into the treasury of the Lord; something more than the lashings of conscience which shall drive us a few unwilling steps toward the perishing a few unwilling steps toward the perishing weight than one ounce, sent any distance heathen. There should be a lively interest not exceeding one hundred miles; five cents in the work itself, a kindling of soul, an for any greater distance, and 'one cent

ciently enlightened, have also the mission- any other modes of conveyance, 'magaary spirit. They are one and the same. zines, pamplilets or newspapers, if 'in-That love which drew the Saviour from tended for immediate distribution to subthe bosom of the Father to die for men, scribers or others.' will, if it be within us, draw forth our Now there are very few magazines that will, if it be within us, draw forth our sympathies and prayers, and perhaps our selves to the ends of the earth on a similar errand of mercy. Is it true that the wrath of God is revealed against all unrighteousness and ungodliness of men, who hold any portion of the truth (as do all the heathen) in unrighteousness, and that therefore the whole world is exposed to eternal death? Shall the imploring cry of seven hundred millions of immortal spirits come pealing up from all parts of the earth, and dying away only as their voices are hushed in the silence of death, can we see the same of the humblest mechanic and farmer.

But even this is not the worst of this anti-republican bill. It provides, like the

Religious and Jamily Newspaper, Published weekly, AT NO. 11 CORNHILL, BOSTON.

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Inisters who procure five subscribers, shall received their own paper gratis, so long as they shall annually so W. S. DAMRELL, No. 11 Cornhill. Boston, to whom all remittances must be made. Postmaters are allowed to forward money in payment of subscriptions, free of expense.

In Communications from Maine to be directed to the Communications from Maine to be directed to the conversion of these in their ministry. It is, in fact, a vast missionary society for the promulgation of the conversion of their own time in franking and also heavily burdening the mails in carrying the same throughout the nation; —thus virtually giving to themselves the privilege of conciliating for a new election, at the public expense, just so many of their conversion of those in their immediate vicinity, it is, in fact, a vast missionary society for the promulgation of the conversion of those in their immediate vicinity, it is, in fact, a vast missionary society for the promulgation of the conversion of those in many with the seapparent gratuities; for which in reality every person paying postage is mother and pray for the immediate emancipation of all that are in bonds.

Resolved, That we do sympathize with ments Congress may choose to publish; nowere enormous the expense to the public of printing and employing numerous clerks in folding, as well as employing the mais in and also heavily burdening the mais in a carrying to

secriptions, free of expense.

All Communications from Maine to be directed to the Associate Editor,

S. A. KINGSERRY, OHINA, Me.

whose editorials are designated by the initial letter of his name.

This paper, having an extensive circulation in the country, affords a good medium for ADVERTISING, to all who have dealings with traders in the interior.

The Annual Report

The Report

The Annual Report of the board of the society for in-

Although charity requires us to allow that there is in the church much misconception Again we are called upon to ackowledge the Divine goodness which has, through another year, continued our general prosperity as a Society, and has preserved the fives of all our members, with but a single exception. Brother J. W. Ross, of N. J., and longer with us inquires. "Watchman, and longer with us inquires. "Watchman, and longer with us inquires."

what of the night?" for the light of eternal day has, we trust, already dawned on his delighted vision. Having on the 31st day of May last, died the death of the righteous, and having thus ceased to inquire for a field of labor on earth, he has, we doubt not, gone to "inquire in the temple" of the Lord above, and "to behold the beauty of the Lord for ever."

During the past year, reports and addresses have been delivered before the Society on the following subjects.

1. The religious condition of the Western Valley.

2. The mental and religious condition of China.

3. A comparative view of the missionary operations of the different religious denominations.

4. The signs of the times, viewed in connections. operations of the different religious denominations.

4. The signs of the times, viewed in connection with missions, by Rev. Silas Bailey, Agent of the Baptist Board of Foreign Missions.

5. A comparative view of the Burman and Karen character, by Rev. Eugenio Kincaid, missionary to the Burman Empire.

6. Christianity a religion for the world, by Prof. J. H. Raymond.

7. The present state of Catholic Missions.

8. The mental and religious condition of the Jaws.

9. The moral and religious condition of siders how little thought, and feeling,

9. The moral and religious condition of Mexico.
10. The world's crisis—the annual sermon, by Rev. Dr. Wayland, of Brown University.

A few volumes have been added to the library, and a few curiosities to the museum, by the favor of Rev. Mr. Goadby of Saratoga, Rev. Mr. Buel, of Greece, and Mrs. Bradley, of Siam.

A correspondence has still been carried on with the missionary societies connected with the folllowing colleges and theological seminaries, viz: Waterville, Columbian, Granville, Georgetown, (Ky.) Hamilton, Yale, and Brown University, Newton, Andover, Auburn, and Princeton.

The Board have chosen to preach the mext annual sermon, the Rev. Dr. Lynd, of Cincinnati.

The state of missionary inquiry and feeling as indicated by the history of the Eastern and Western Associations, (which the branches of the graperal Society) is

ionary spirit.
In behalf of the Board, B. F. Bronson, Cor. Sec.

For the Christian Reflector New Post-office Bill.

The new post-office bill, reported with mined upon this; all of them profess to have their attention turned especially to one or the other of these fields, and all are inquiring, not, why should we go, but why should we remain at home?

And is not this, brethren, the true question for the consideration of all who are preparing to preach the gospel? You will allow the Board a brief expression of their feelings with reference to the object which is progress our attention as a Society. We mail subscribers, of the important privilege

in the work itself, a kindling of soul, an awakening of all the emotions of the heart, which will render prayer, and contribution, and personal sacrifice for the heathen, not a task but a pleasure.

Nothing is more certain than that he who has the spirit of Christ, will, if sufficiently suf

hushed in the silence of death, can we yet anti-republican bill. It provides, like the remain unmoved, pursuing our own inter-old law, that, during the whole year, every

in reality every person paying postage is taxed! And this tax amounts to many millions.

Here then is the ignoble secret of the high rates of letter and pamphlet postage proposed! The British government, to the shame of our boasted republicanism, have had the magnanimity to abolish entirely their, franking privilege. And for several years past, their mail, carrying letters throughout the United Kingdom fer a penny, and all newspapers for nothing, has cleared over all expenses, the average sum of about three millions of dollars annually! While, according to the statements of the Postmaster General, our public guardians at Washington have been franking, (besides vast numbers of letters, for themselves and others,) upwards of four millions of pamphlets or documents, in three weeks, (during which time an accurate account was linearly and the proposed of users of the commencement of the mission, yet in Siamese, we have disposed of nearly 20,000. Tracts and portions of Scripture, and in Chinese distribution, Tracts are seldom given without conversation upon their citents, and although few instances of anifest and particular effect can be given, their general effect is decidedly visible.

"One man received and read a Tract, and by it was induced to make further inquiries, which led to his attendance on worship, his hopeful conversion, connection with the church, and his becoming a distributer himself, with high promise of useing which time an accurate account was kept as the ground of a general estimate,)

poses!

And let the common people remember that they are the sovereigns of this republic, and responsible for its laws, whether good or bad. Let them at once forward from every village petitions something like the following, and their wishes will be regarded by those they have elected;—

by those they have elected;—
'To the Hon. Senate and House of Representatives in Congress assembled: The undersigned respectfully request that you will reduce letter postage, throughout the United States, to three cents, and newspapers and pamphlets in due and equal proportion, and abolish entirely the franking privilege.'

Kentucky.

From Rev. T. S. Malcom, Louisville, March 9, 1841.

"I feel deeply interested in the success of the Home Mission Society. The church in which I am pastor would not, probably, have been in existence but for that society. When, on the 30th of September, 1838, a little band of fourteen was recognized as the Second Baptist Church in Louisville, without means to erect a meeting house, success appeared doubtful. But as the dying Wesley waved his death-struck arm and exclaimed, 'the best of all is, God is with us,' so in the hour of the church's need, God was with it. The fostering aid of the Home Mission Society was for three years extended to it, until on the first of May, 1842, we were able to let go the kind hand that had helped us, and now we are experiencing the truth of the words of the Lord Jesus, that it is more blessed to give that to receive. The last Annual Report of the treasurer shows the sum of \$243,92 raised for Foreign Missions within one year. Surely those who have contributed to the Home Mission Society, must be cheered by this token of God's approbation. I am surprised that the pastors of our denomination do not more fully realize the importance of contributing more liberally to it."

The Second Church in Louisville has resolved itself into a primary auxiliary of bishop. But how is this Directory consistory or synod, and is inateed of a ruling bishop. But how is this Directory consistory or synod, is all the churches,—which presents and idates for the pastoral office, and deposes pastors, and is inateed of a ruling bishop. But how is this Directory consistory or synod, and in this is a Directory or premanent Committee, which governs all the churches,—which presents and idates for the pastoral office, and deposes pastors, and is inateed of a ruling bishop. But how is this Directory consistory or synod, and in this is a present and so the church synode itself into a primary auxiliary of the church synode in the success of the church synode in the sunt of success and success appeared doubtf

and it is considered the duty of every member to co-operate in its object. It has given liberally to our treasury.

All these Lutheran churches and these Lutheran churches and the independent, or Congregational, and free from such iniquitous control?

Next, as to the Reformed; once they make of

repetition of one of them "Surely those who have contributed to the Home Mission Society, must be cheered by this token of

hou shalt find it after

For the Christian Reflector. Church Action.

Whereas, the church of Christ is set as a light to the world, and as such is required to forsake all sin, and to bear testimony against every iniquity, and whereas the silence of the church with regard to any known wickedness is often tantamount to see that now there are some orthodox.

Resolved, That American slavery usurps the prerogative of Jehovah; dehumanizes man, made in God's image, and dethrones all his moral powers.

Head in Heaven:

To be sure there is now "no common centre." But does not the history of the church prove, that such a centre is al-

phlets or documents, in three weeks, (vasing which time an accurate account was kept as the ground of a general estimate,) weighing upwards of 179 tons!

Plain common sense men can make an estimate of the vast number and expense of teams it would require every three weeks of the long session of Congress, for transporting these 179 tons—for the most partuseless, except for selfish or party purposes!

tributer himself, with high promise of usefulness.

"We have Chinese type, and can readily print what is requisite here; and the present claims for distribution seem to be stronger than usual, from the fact that, in consequence of a peculiar panic, many have recently been destroyed. As that panic has passed away, many persons are more desirous of supplying themselves than ever."

than ever."

The whole amount committed to this mission by the American Tract Society has been expended, except a few dollars. Donations for the specific object of aiding this or any other foreign mission, will be joyfully received and promptly transmitted. W. A. H.

Selections and Reviews.

French Protestants.

G. d. F., the foreign correspondent of the N. Y. Observer, has given in that paper of Feb. 10, 1844, a valuable account of Protestantism in France. But he laments the absence of one thing, for which he ought rather to rejoice, and that is, the

The Second Church in Louisville has resolved itself into a primary auxiliary of the H. M. S., and has adopted a plan by which every member gives something and the control of the members; and so are a part of the members; and so are a part of the members; and so are a part of the members; and nually to the cause. The pastor commen-ces the operation by a discourse or address on Home Missions, at the close of which, cards are circulated for subscriptions; and, during the following week, a committee calls upon every member whose name is not on the cards, who contributes something, however small. The whole church is considered a Home Mission Society; the pastor, clerk, and treasurer of the church, are the officers of the Society; and it is considered the duty of every small believe the absurd doctrine of consubstantiation, yet he mast not be orthodox. Who can describe the evils of a superior church authority, lodged in such hands? What is the advantage of such harmony, and the church, are the officers of the Society; and it is considered the duty of every

given liberally to our treasury.

Next, as to the Reformed; once they were organized, after the model of Calvin, our brother, but we must indulge in the with judicatories terminating in the Narepetition of one of them "Surely those tional Synod, or general consistory. But now no such synod exists; there are on-ly particular consistories for each district od's approbation."

"Cast thy bread upon the waters, for out shalt find it after many days."

Benj. M. Hill, Cor. Sec.

But how are these consistories constituted? The members are not appointed by all the church, but by twelve Nobables, Church Action.

Mr. Editor,—Will you have the kindness to publish in the Reflector the followness to publish in the Keflector the following preamble and resolutions, which were adopted by the Baptist Church of Warwick, on the 2d of March, 1843.

Whereas, the church of Christ is set as light to the world and serve the church of the consistory never attend public worship, and are even infidels! Is an approval of that wickedness, therefore,

Resolved, That we believe it to be a duty
we owe to ourselves, to the cause of Christ at large, and to our suffering fellow-men, to bear our decided testimony against American slavery.

Resolved, That American slavery usurps the prerogative of Leboveh delayers.

All his moral powers.

Resolved, That American slavery, or the chattel principle, is as much a traffic in the souls as in the bodies of men, and is therefore, under all circumstances, a most aggravated sin.

Resolved, That as God hath made of one blood all nations of men, all are born free and equal, and all have a right to that free-dom guarantied to them by the constitution that free dom guarantied to them by the constitution to two centres, and it will split inremain unmoved, pursuing our own interests and regardless of their everlasting destruction? If so, "how dwelleth the love of Christ in us?"

old law, that, during the whole for the whole for their everlasting destruction? If so, "how dwelleth the love of Christ in us?"

and equal, and all have a right to that free-tion into two centres, and it will split indom guarantied to them by the constitution may send free, five letters or packets daily, of their nature.

We must come at last to the

conclusion of Chillingworth—"the Bible, the Bible, the Bible says nothing about national synods, or general or particular consistories; but speaks only of particular or Congregational churches.

A. manywhich are hastening the consummation the Bible says nothing about sardently desired by every lover of his race—we allude to the operation of public sentiment.

Most of them are peculiar to the country, and have been canonized for the most part by the lican government like ours, is the omnip-lican government like ours, is the omnip-lican government like ours, is the operation of public sentiment. conclusion of Chillingworth—" the Bible, manywhich are hastening the consummation the Bible only is the religion of protestants;" and the Bible says nothing about —we allude to the operation of public sen-

by the Balack only is the religion of protest tants;" and the Bible says anothing about a relational synods, or general or particular consistories; but speaks only of particular consistency of requiring her officers to violate her was a consistency of requiring her officers to violate her was a consistency of requiring her officers to consistency of the consistency of the consistency of the consistency of the consistency of requiring her officers to consistency of the con State Prison had been watermen, and that out of 203 committed in one year, 97 had been of the same class of men, a proportion, it is believed, much greater than it would have been, had they been permitted to enjoy the rest and privilege permitted to enjoy the rest and privilege (the Christian Subbath; and as the stand erect, hearing the image of the stand erect, hearing the image and elsewhere. The Rev. W. Jones, of Cardiff, has kindly engaged to appeal to our wheat the stand erect into the convert during the present year, his thinking chattels into men, when shall stand erect hearing the erect erec of the Christian Sabbath; and as the opening of the locks and the performance of the same than the capals by the c of "service LABOR" on the canals, by the officers of the government, appears

so the performance of that which the laws prohibit as a CRIME; and although there are some who keep Saturday as holy time, and the constitution declares that "the free exercise and enjoyment of stigious profession and worship without discrimination or preference shall be allowed in this state to all mankind," and the statute permits labor to be done on that day by those uniformly keeping Saturday as holy time and do not work on that day, and where labor shall not disturb others in the observance of the first day of the week as holy time; yet a men of the South; then sealed—its sentence of death is now being written, 'Die it must,' said the eloquent Bunting, 'Die it must,' said the eloquent Bunting, and the constitution declares that "the free exercise and enjoyment of stigious profession and worship without discrimination or preference shall be allowed in this state to all mankind," and the statute permits labor to be done on that day by those uniformly keeping Saturday as holy time and do not work on that day, and where labor shall not disturb others in the observance of the first day of the week as holy time; yet and the statute permits labor to be done on that day, and where labor shall not disturb others in the observance of the first day of the week as holy time; yet and the properties of death is now being written, 'Die it must,' said the eloquent Bunting.' My opinion coincides most perfectly with that of the runsellers. I believe moral snapion alone, as a means of ridding the world of coming deliverance to the manacled, down trouden millions of the South; and slaver of the snapions of the south; and slaver of runs and run will barrier, this river of runs and runsellers. I believe moral snapion alone, as a means of ridding the runsellers. I believe moral snapion alone, as a means of ridding the runsellers. I believe moral snapion alone, as a means of ridding the runsellers. I believe noral snapion alone, as a means of ridding the runsellers. I believe noral snapion alone, as a means of ridding the runsell state to all mankind," and the statute permits labor to be done on that day by those uniformly keeping Saturday as holy time and do not work on that day, and othere labor shall not disturb others in the observance of the first day of the week as holy time; yet surely the statute does not permit such persons by working on the canal on Sunday, to disturb, as such labor must, those who keep that day as holy time, should assist them in the prosecution of their worldly business on that day. And even if it were true, as I think it is not, that more business would be done by working seven days in a week, than can be done by working six, and as the laws of the state require resting one, the citizens of the state, while my conviction is decided and strong, that should all secular business be confined to siz days in the week, more, in the course of a year, might be done, than is done by working seven day the first by some of the state would have no moral or legal right to pursue such a course; nor would it in my view, be conducive to the welfare of the state, while my conviction is decided and strong, that should all secular business be confined to siz days in the week, more, in the course of a year, might be done, than is done by working seven; and that it would be done in a better manner; and that should all the citizens, in obedience to the laws, abstain from "SERVILE LABOR AND WORKING" on the Sabbath, they would promote their own length."

Sabbath, they would promote their own length.

(VOLUME VII.-NO. 14. WHOLE NUMBER 300.

The following is an extract from a letter of L. M. Sargent, Esq., to Rev. John Marsh, Sec-

and that it would be done in a better manurer; and that should all the done in a better manurer; and that should all the done in a better manurer; and that should all the work that it would be the second contains the facts and recommendation which were afterwards embodied in their contents that would promote their own benefit and the welfare of the state. Would it not therefore be wise in the Legislature to pass a resolution something like the following !—

Resided. That the continuance of the violation of the laws of the state by the opening of the locks on Sanday, and the performance of "Sergite Lebos" on the cause on that day, is not required by the police good, nor will its continuance promote the welfare of the state.

American Slavery must die.

**American Slavery must die.

hed in a few days by ENGLAND SABATH at the chools, families at the chools, families and control of the control of the control of the chools cannot be most is simple than the most is simple than the control of the chools of the

28, 1844.

Money. AW. By L. M, LLIAM 8. DAM-ice \$3 per hundred Jan. 17

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having been afflicted year and a haif, has been we of Seerge' O'll luctance that she made a quack medicine: but of others whose names y, her consent was obat her herring is now drops of the O'll only, he cure. I wish that lady might '40 and do Thomas E, Parssey. at a distance, I would int. of Pleasant Street, ditional particulars to im. sale at my Bookstore

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CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, APRIL 4.

TERM3-\$2,50 per year, or \$2 if paid within 3 months

DAY OF FASTING AND PRAYER

The day on which our paper is dated, (although it goes to press on Wednesday morning) is the day appointed by the Governor of Massachusetts to be observed as a day of fasting, humiliation and prayer. The propriety of its appointment and observance is apparent to all. If our fathers judged wisely when they originated the custom, it is wise in us to perpetuate it; for surely our necessities and our responsibilities are not less than were theirs; our sins, we have reason to fear, are greater. Seldom has this anniversary occurred, when it has brought with it so many proper subjects for public and fervent prayer as it now suggests. For all the ordinary sings of Providence, for fruitful harvest and successful enterprises, we are always alike dependent; but our social and political condition is subject to constant changes. The situation in which we are now placed is peculiar Our prospects are uncertain. The future is big with solemn portents. The peace of the cour try and the dearest interests of its citizens are peril. The cause of human freedom will b greatly advanced or greatly retarded, without doubt, during the coming year. The question of war or peace, and the great principles which are henceforward to govern civilized nations in the settlement of differences and disputes, wil be tested this year, in this country; and on their cision the mightiest interests, for the presen and for future generations, are pending. The subject of peace will doubtless be discuss a great number of pulpits, and we rejoice in the hope that the instructions of the gospel, and the interests of humanity, will be so exhibited as to render a war between this nation and any other -and especially a war in defence of slaveryforever impossible. Why not-since here the people are the rulers?

It should be remembered that prayer, to be effectual, must be fervent, and must go forth from honest lips, speaking out of the abundance of the heart. Neither should it be forgotte that this is not designed as a day of rest, nor as a day for the exercise of ministerial talents in offering an eloquent prayer or preaching a powerful sermon; it is a day for the people, for hearts to unite in humble supplication. Be present then in the sanctuary, and go thither yourself to pray. Lay your own offering upor the altar, that God may accept your devotions and render the consecration of the day a bless-ing to yourself and to others. And remember, too, that prayers are vain without obedience. ose the bands of wickedness; unde Deal thy bread to the hungry, and bring the poor that are cast out to thy house. Then shall thy light rise in obscurity, and thy darkness be

THE TRIENNIAL CONVENTION.

What will be done at the approaching meeting of the Baptist General Convention? Will any thing be done by which the difficulties now in the way of union and co-operation will be removed? Is it possible for that body to continue in existence, without a recognition on the part of its members, of the unexceptionable Christian character of the members of h olding churches? These are questions which a large number of our readers are, doubtless, a nxious to have answered. They are eagerly looking for light on these points,—impatient, almost, for the coming crisis. Some are even half d isposed to blame us, for not prophesying before-hand what will be done. But alas! we have not the gift of prophecy. Neither do we feel ves competent to instruct that augus body of 'reverend seniors,' with regard to their particular duty, on that important occasion The questions are to our own mind somewhat involved, and, so far as we can learn, they are so to the minds of others, by whom they have been considered.

We belong to that class who do not wish, by any words, acts, or relations, even to seem to justify Christian men in holding their fellow-men slaves. If brethren persist in so doing, we feel that we have no alternative, but to come out from among them and be separate. So far as we can judge, the constitution of the Triennial Convention, as it now stands, involves us in a relation which implies that slavery is not incompatible with Christianity-that practising it and defending it are allowable among Christians. Are we mistaken on this point? If not, what can we do but ask for such a change in the constitutional character of the Convention, as will allow us to retain our connection with it, without a sacrifice of principle-without giving testimony, direct or implied, to the de th at men may hold slaves and yet sustain a good Christian character? Is it possible for such a change to be effected? If so, it seems to us that the wise men, who are familiar with the principles on which that organization is based, are able, and are in duty bound, to make it appear. We have not yet heard from any quar-

than to devise and adopt measures which shall which this traffic is carried: if so I can account than to devise and adopt interest than the dead silence respecting it, especially among free papers.

This want of principle has the effect of

denomination, by long, familiar and delightful while the influence belonging to the church intercourse, have acquired strong feelings of lent to build up its most formidable opponent. mutual attachment and sympathy; that they While I discard the bitterness and unfairnes lished in their midst, might serve to strengthen attachment. But we cannot believe that they cessful. will deem it an evil of no little magnitude, that bringing into existence a new organization, side by side with the old, however small its begin-ning may be, or however incompetent its board and for religion. of managers. All candid men must be aware, and must admit, that the principles on which such an organization would be founded, what-ever they may think of the spirit of its founders,

be instant in prayer.' For ourselves, as conductors of the press, we are resolved to inquire what the Loan would have us do, and to follow

In another journal, not long since, a paragraph whoever may oppose.

FAITH PROMOTES SANCTIFICATION.

ubject of sanctification, in connection with an paid is promises, is first in point of importance, and ease.' when not called into requisition in their proper and instruct.

WANTS OF THE WEST, NO. VIII.

We want more principle.—As I close this series with these remarks, I would express the full conviction, that however general the want herein named, and however little of example you can spare for exportation, there is a great dearth of it among even professedly religious people, in this Western world. I alluded to one manifestation of this in No. 7, when speaking of the surrender of principle for the attainment of political honors. The same objects will hold good in commerce, where we see a cringing not only of dependants upon their superiors, but of the seller upon the buyer to receive his custom. The root of the evil appears to be in the love of money and power, which with us are synonymous.

The sycophancy to which I alluded is most We want more principle.- As I close this se-

strengthening the popish agents, and convincing We are aware that the leading men of the the infidel still farther, that we are not sincere

have thus a great influence over each other; and sometimes employed in opposition to popery, I that, consequently, the larger portion of the do think we should be consistent and not offer brethren may be expected to act in unison; and the papist the Bible with one hand, and \$100 for that the trials which would even grow out of his church in the other. For that church will the simple fact of a second organization estab- close that Bible. And to oppose popery with

I have expressed only a small part of their connection with slavery is the occasion of wants. God alone can supply the rest. We close with the remark that a few years will

Wisconsin, March, 1844.

MAKING HASTE TO BE RICH.

would commend themselves to thousands and tens of thousands in the Free States. They would receive equal favor from a majority of the can people within the last ten years. And issionaries in the field. Pastors throughout never have a people had more experience of the the North would be embarrassed, their conscien- sad consequences of indulging this passion to exces, perhaps, on the side of one organization, cess, than our own countrymen, within th their sympathies on the side of another. But in the end, conscience will bear the sway. Sla-during which those State debts were incurred very is becoming more and more odious in the view of enlightened men throughout the civilized world. The period hastens, when the number of men in New England, New York, Ohio throughout the land, and from which we have and Michigan, who will be willing to stand not even yet recovered. It is true that we are before the community as the endorsers of slave-holding in the churches, will be small indeed. fidence is in a great degree restored, and busi-Is then the idea or the probability of two missionary organizations in the North, unworthy of Still, few persons are aware of the disadvanta ious consideration? Will brethren—who ges experienced even now, in consequence know us—who love us—who dwell among us— who profess to abhor slavery as much as our-recently that we saw it stated in a leading secves, and who can prevent such an afternative, ular journal, that in England money is so plen -will they deem it not worth the while to attempt it? Shall the Convention pass and leave can be obtained for it, on lo s where we are now?

Other facts are given, which, says the writer,
We did not intend to write so much at this

'exhibit a most extraordinary state of things, e, but the subject is one in which we feel and lead to no less extraordinary reflection ntense interest, and while we acknowledge our Here are we, only distant as to time and ability competency to advise or to plan, we are sure of intercourse with England not exceeding the we do no harm in expressing the convictions which separates our Northern from Southern we already cherish. In the approaching crisis, and Southwestern States; yet such is the unprudence and coolness will be demanded, as prudence and coolness will be demanded, as fortunate management of public credit with us, well as adherence to principle. We earnestly that some of our public securities, bearing six that some of our public securities and securities, bearing six that some of our public securities and securities and securities and sec

our convictions of duty, whoever may approve appeared as follows; While giving publicity to these statements, (relative to the money market in Europe,) we cannot but regret the unfortunate position of Pennsylvania. It will be seen by all, that had she preserved her credit and Mr. Editon,—I was pleased with your re-character, she could have readily borrowed in marks in a late number of the Reflector, on the Europe at 3 per cent. per annum, and have off her loans made at 5 and 6. This extract of a letter from Mrs. Wade on the same would have reduced the interest on her debt ubject. Among the instrumental means of from \$2,000,000 to \$1,000,000—a sum that oting sanctification, faith in Christ, or in could have been managed with comparative

also in point of order. 'He that cometh to God It would be easy multiplying these testimomust believe that he is, and that he is a rewarder of them that diligently seek him.' Prayer, selfcredit. It is not believed in England that lenial, meditation, together with the more active Pennsylvania has any serious intention of payduties of the Christian, are important means of ing her debts, and the impression is quite genpromoting piety in their proper places; but they eral, that all the States are as dishonest as she. be substituted for faith. In pro- At any rate, it is undeniable that all our commoting sanctification, faith in the precious mercial interests are suffering from her repudiromises of the Redeemer must be first in point ations. The original cause, however, of the order, and the other means should follow. bankruptcies, failures, and loss of credit, and Indeed, if faith be first, the others will follow as a natural consequence. But if the other means of sanctification be first, I have no assurance haste of the people to be rich. The prevalence that faith will follow them as a natural conse- of this mania is admirably portrayed by Dr. quence. Prayer, self-denial, and an observance Wayland, in a masterly article on the State other religious duties for the promotion of debts, to which we have alluded in a former may foster self-righteousness number. The following paragraphs will delight 'The general fact has been long before the

order; that is, when they are resorted to as the primary means of sanctification; but faith in the promises of the gospel as a means of promoting piety, is directly subversive of this bane of dollars. At the time when this debt was included in the solution of the same o piety, is directly subversive of this bane of sanctification.

The spiritual leanness of which so many professing Christians complain, is chargeable, in a great measure, upon the weakness of their faith. We may pray, meditate, deny ourselves, and attend to all the external duties of the Christian, and after all have but little piety and little enjoyment in religious duties: but we cannot rely firmly upon the promises of the Redeemer, and not be devoted to his cause, and be happy in his service. Nor can we cherish a full reliance upon the unfailing promises of the gospel, and not be prayerful, self-denying, watchful, and actively engaged in the service of Christ.

March 22, 1844.

PAUL. obsolete. A man had nothing to do our corrow
of a bank, give his note, buy up any thing on
which he could lay his hand, wait till the increase of the circulating medium had raised the
price of his product, sell, borrow yet more on
the credit which his first speculation had established was the process as often as a

money and power, which with us are synonymos.

The sycophancy to which I alluded is most alwoholding is incompatible with a Christian profession, can continue co-operation with the Convention without violating their principles; nor has any plan, to our knowledge, been proposed, by which the Convention can be divested of its power to make its members and officers endorsers of each others' Christian character.

If no such plan can be devised—if co-operation in that body must inevitably and forever be construed as a standing signal of Christian fellowship, between two great classes which embrace, at either extreme, those who warmly advocate the system of slavery, and those who are praying and laboring for its speedy abolition,—then there must be, for aught we can see, another missionary organization. And if the fathers, and the influential among us, deem it more desirable to sustain the missionary causes who are not unwilling to be classed with them as a pologists for slaveholding in the churches,

of the North was carried to the South and West. Had land and the staple products continued at the exaggerated prices which they commanded when the purchases were made, then debts would, doubtless, have been paid as punctually as formally. But every thing fell to an immense amount. The Southern merchants, as well as the Northern, had become deeply involved in land speculations. When the time of payment arrived, they were unable to meet their engage-ments. In a vast multitude of cases, the change of prices had left the merchant without a dollar, and yet deeply in debt. In other cases, where a partial payment was made, such was the depreciation of Southern paper, that it could not be transmitted to New York or Boston, at less than thirty or forty per cent. discount. ess than thirty or forty per cent. discount ndebted to the North, and credit being, from mits rude shock, utterly prostrated, all beings from mits rude shock, utterly prostrated, all business, for a year or two, came to a stand. Goods could not be sold to the interior, and the manufacturers and merchants were, for a time, on the very years of five.

erge of ruin. The losses of the North and East were, during

In the great whirlpool of the French Revolution the Catholic church disappeared. Then it seemed that her hour had come. In France, the church went down with the aristocracy and the throne. The spirit which overthrew it stopped not at the boundaries of France. It passed over the Alps and poured down upon the plains of Italy, the very heart of her power. Her precious relics,—her pictures—her statues, her treasures, the fruit of six hundred years of power, were seized. The tri-color waved over the cross, and the head of the church was led away captive by the philosophers of France.

When the waves of this flood receded, they left the whole frame work, yea, the deep foundations of society changed. In this moral in undation the mountains had become valleys, and the valleys standing pools; but there, unchanged, amid the ruins of Europe, when the catholic characteristics and the slave power run without restraint.

changed, amid the ruins of Europe, when the waters subsided, could be seen the Roman Catholic church. It had opposed no effectual resistance to the action of mind, but it had sufficient energy to expand in proportion to the re-action. It has not rested contented with regaining the positions from which it had been positions from which it had bee driven, but has thus far, in the nineteenth century, been gaining in strength. Its power is now very great, and recent events indicate an insignificant enemy from whom we have nothing to fear. Papacy is considered, by the mass of without violating our principles with refer

evering of one limb always gives increased party. One passage of our own litany, for many power to those which remain. It is well that among brethren, good Lord deliver us :- The we should know the truth and look steadily look that the Person the starting for the look steadily following we find in an article written by a to those which remain. It is well that upon the startling fact, that Papacy, so far from being powerless, is, even now, full of life and youthful vigor. The number of souls within her communion is now greater than in any former period of the world. With immense wealth at her command, and with a power of exciting and directing enthusiasm, which no other church has ever attained, she is sending her missionaries into every land. Where Protestantism is sending men single handed, she is according to knowledge, the union of our sending scores. She invades all countries. antism is sending men single handed, she is sending scores. She invades all countries, civilized or barbarous, and her children are found propagating her faith in climes where worldly motives have carried no other men. There is no corner of the world too insignificant,—there is no nation too powerful for their efforts. In our own country she interferes with the public schools in the great cities—she founds is mine.

out against this church ;-that in the councils of the Almighty, her days are numbered. survives. Is she to be destroyed by a general

f a Southern or Western merchant, at first on , then on nine, then on twelve, and finally, many cases, on eighteen months' credit. In the North was carried to the South and West. Destruction in the enjoyment of their civil rights. But Protestantism has made but little, if any ad-

despise nor rear nounanness.

despise nor rear nounanness, and to show that culating medium to transmit. The Western or to produce respect enough, and to show that there is outward pressure enough to force our transmit could not collect his dues. All being from

and in reliance upon God.

The losses of the North and East were, during this period, enorases. A gentleman connected with an importing house in New York informed the writer, that his firm had not less than five hundred thousand dollars in the South and West, from which they never expected to realize a farthing. This may, perhaps, be a more than unusually unfortunate case; but we apprehend that, were a faithful account kept of the losses of our Northern merchants during this sad period, the amount would stagger belief. Rents fell in the city of New York, it many cases, fifty, and in some, we believe, sixty and seventy per cent. and for mosthe together, the best mercantile houses did not realize so the stages of their clerks. A gentleman of that city, whose firm had frequently sold thousands of dollars' worth, daily, asked us on one occasion, in the spring season, to imagine what their sales for that day had amounted to exactly one dollars'

Dr. Wayland, in the article from which we have made these quotations, argues with consummate ability, the duty of the indebted States to pay what they owe, without a single murmur or complaint. Additional taxes should be laid. They need not be onerous, and if they are, what are they in comparison with a loss of virtue and honor? The people, far and wide, should say—they shall be paid. If we all come to the effort with determined will, with unfaltering virtue, and far-seeing public spirit, the work will be accomplished and the honor of our country redeemed.

We have not space for more extracts than those we have given, but we earnestly hope that these will induce every intelligent reader of our columns, to forward his name for the Christian Review, that he may enjoy the perusal of that whole article, and profit by the important lessons which it conveys.

ROMAN CATHOLIC CHURCH.

[Concluded frem our last.]

In the great whirlpool of the French Revolution the Catholic church disappeared. Then it seemed that her hour had come. In France, the seemed that her hour had come. In Fran

Again I ask, what may we not fear from such

THE WAR AGAINST SLAVERY.

The following extract is conservative, but it is increasing influence in our portion of the Protestant church, and in these United States.

Here, in New England, where we see so little, reason for our refusing to unite in the support mparatively, of Romanism, there is a false of the missionary organization attempted or comparatively, of Romanism, there is a false idea prevalent concerning the weakness of this year ago, by certain brethren whom we regarded as inconsiderate and hasty. A schism, in this great work, we shall submit to, only as a last few centuries, he is now looked upon as an last resort. If brethren will show us how we without violating our principles with reference Christians, as in its death struggle, powerless for good or evil. We forget that the energy once employed in obtaining and retaining political power and spiritual dominion, is now cluster to the moral wrong of slavery, we shall be the last to encourage a new organization; for secession is, always most painful, however just the cause, or numerous and powerful the seceding cause, or numerous and powerful the seceding

the public schools in the great cities—she founds a college in the Aroostook forests and appoints a Bishop for the Oregon Territory. For what she has lost in the old world, she is compensated by acquisitions in the new, and she now holds spiritual dominion from the northern boundary of Mexico to the extremity of Cape Horn.

All one d, and I am but a representative, a fear, of a numerous class who need often to be eatiered at their post, for fear they shall go 'too fast and too far.' Are there not too extremes in this cause, and too few acutomed to middle ground, which is so generally the true ground? Let me say to all classes that the sure word of prophecy Charybdis.'

THE END OF THE WORLD .- The period as-But we must confess we see no signs which in- signed by Mr. Miller, for the second coming of dicate the near approach of her destruction. Christ, has at length passed; and the unha We cannot imagine any contest more severe, delusions, excesses, and achisms, which have or of a different nature, from those she now grown out of the belief that his calculations were correct, are, we doubt not, rapidly subsireformation? The reformation of Luther had ding. It will not be denied that the whole arthe effect of infusing into her, zeal, real power, gument from chronology has now fallen to the and concentrated energy. It is to be in a con- ground; and no other argument has any con-

they will long remember this lesson of dearbought experience.'

We cannot avoid copying another extract from a succeeding page, illustrating the same facts, in our commercial history.

During the paraxysm of prosperity, it seemed to be universally conceded, that the only true mode of growing rich was to sell a vast amount of goods. Every one was anxious to do what was, surely enough, 'tremendous' in its results. Sales were made to almost any one calling hismasses,' And it was, surely enough, 'tremendous' in its results. Sales were made to almost any one called in the state have been made in philosophy and politics, in the non nine, then on the politics, in the non nine, then on nine, then on twelve, and finally, in many cases, on eighteen months' credit. In the non time, then on twelve, and finally, in many cases, on eighteen months' credit. In the non time, then on the community in many cases, on eighteen months' credit. In the non time, then on the community is tendom, have been elevated in useful knowledge.

Clusiveness whatever, except as correlative to chat. We hope, therefore, that brethren will sale we therefore, that brethren will solemn eccasion, brethren may center to the old paths, and preach repentance and faith, as Edwards, and Brainard, and White-field preached them—leaving the secret things to the Lord our God, to whom they belong. That Mr. Miller cannot be consistent, without to the old paths, and preach repentance and faith, as Edwards, and Brainard, and White-field preached them—leaving the secret things to the Lord our God, to whom they belong. That Mr. Miller cannot be consistent, without confessing his mistake and deploring its effects on the community, will appear from the follow-distribution. The mass of the people, in Christithation that the only true the history of the past, to hope for this. Since the cluster than himself: that all may be swift to the Lord our God, to whom they belong the their strength is it to be from the influence of enlightenement to the old paths, and Brainard, an 'My principles, in brief, are that Jesus Christ

will come again to this earth, cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843, and

beloved brother Brown to the Secretary of the Provisional Committee, in reply to their circular to the missoinaries, sent out last year. It breathes an excellent and conciliatory spirit, and we publish it hoping it may throw some light on the questions now before the denomination, touching the connection of missions with alavery.

Sibasgar, Oct. 5, 1843.

My DEAR BROTHER,—Your letter of July 23, 1842, only reached me on the 1st instant, above 14 months after it was written. The pamphlets which you mention as accompanying it, I have not received.

My sentiments on the subject of slavery are entirely in unison with those of my brethren who are endeavoring to bear testimony against this crying sin. In regard to the question you have proposed, I shall be happy to receive my support from the Anti-slavery Committee, in case the Board with which I am connected will give their assent, and provided such an arrangement can be made as to allow me still to labor in connection with my brethren here. My engagements with the Board are of such a nature that they could not properly be dissolved when the supported by funds uncontaminated with the guilt of slavery.

The situation in which the Board have been placed in regard to this matter, is one of poculiar difficulty and trial; representing, as they do, the whole denomination, slavery. The situation in which the Board have been placed in regard to this matter, is one of poculiar difficulty and trial; representing, as they do, the whole denomination, slavery.

The situation in which the Board have been placed in regard to this matter, is one of poculiar difficulty and trial; representing, as they do, the whole denomination, slavery.

The situation in which the Board have been placed in regard to this matter, is one of poculiar difficulty and trial; representing, as they do, the whole denomination, slavery.

The situation in which the Board have been placed in regard to this matter, is one of poculiar difficulty and trial; representing, as they do, the whole denomination, slaver

well as non-slave-holding, and being the organ of the General Convention—a body constituted on the implied principle that slave-holding is no bar to Christian fellowship, and that its gains are a fit offering for the treasury of the Lord. The error, as I conceive, was in the original formation of the missionary body—and now our inquiry ought to be, how can we most safely withdraw ourselves from all participation in the wages of iniquity. Had the slave-holding churches themselves voluntarily withdrawn, as was anticipated, it would have happily relieved the Board and its missionaries, as well as the northern churches, from all embarrassment. The favorable moment for this result has passed

ing a division in the ranks of our brethren at the North.

That the fruits of robbery are unacceptable as an offering to the Lord appears clear; and that slavery is robbery, of the most aggravated description, we know; that its gains are the "reward of iniquity," and the "price of innocent blood." And if it is wrong in us, knowingly, to receive them at their hands. By sharing the spoils, we countenance their deeds and participate in their guilt. That is a fearful charge which God brings against his professing people, Ps. 50: 18; "When thou sawest a thief, then thou consentedst with him, and hast been parthou consentedst with him, and hast been par-for the occasion by Rev. Mr. D., of B.

taker with adulterers."

To a missionary, the reflection that a considerable part of his support is actually the produce of slave-labor, is exceeding painful. To this fact he cannot shut his eyes. He knows that he is living upon the proceeds of a much hallowed traffic. He is morally certain that a large portion of the money which he annually expends for the maintenance of himself, his wife, and his children, has been wrung by the hard hand of the task-master from the aching limbs of innocent men, women and children, has been wrung by the hard hand of the men, women and children. limbs of innocent men, women and children, who have been robbed of their birthrights imbs of innocent men, women and children, who have been robbed of their birthrights, and condemned to perpetual toil and sorrow, that he and his slave-holding brethren may enjoy he comforts and perhaps the luxuries of life. It would be some relief could he know that the procuring of this money had occasioned only he temporal sufferings of his fellow-men could he be assured that the provisions upon his table cost no more than the sweat, and tears, and stripes, and premature death of some unfortunate, down-trodden African. But alsa, he also knows that the same means which furnish him a livelihood, prove a source of degradation, and crime, and final ruin to thousands and thousands of immortal souls! As missionaries of the gospel of mercy, we say, rather than resort to such means for the support of missions, let us abandon the work on which we have entered; it cannot be that God has ordained the conversion of the heathen by such an unrighteous instrumentality.

Praying that you may be abundantly blessed in all your labor, I remain

Your brother in gospel bonds.

N. Brown.

THE ANNIVERSARIES AT PHILADELPHIA.

The following statement of the order of the anniversary meetings to be held in Philadelphia, will be of value to many of our readers. We cannot from the Residence of the second in the property of the second in the sum of the control of the second in the sum of the power of reference to an include singular conduct and obedienes to keep herself pure from all sin, and whereas in the solved, That we regard slavery as it exists in these United States a heinous sin against God, and a violation of the inalenable rights of man, and that it is without any just defence of excuse.

Resolved, That we cannot receive a slave-holder to our church or communion, nor a slave-holding ministers to our quipit, and thus we

The following statement of the order of the anniversary meetings to be held in Philadelphia, will be of value to many of our readers. We copy it from the Baptist Memorial. The accompanying remarks we also copy, since we heartily accord with them in sentiment, and especially feel the importance of prayer.

'The Triennial Convention and other religions anniversaries, will call together a numerous delegation from the various and widely dispersed tribes of our Israel the latter part of the present month. The order of services, so far as we have understood it, will be as follows:

1. A preliminary discourse before the American and Foreign Bible Society, in the meeting house of the First Baptist Church, Philadelphia, on Monday evening, April 22, by Rev. B. T. Welch, D. D., of Albany.

2. Business meeting of the same Society at 9 o'clock, and public anniversary at 10 o'clock on Tuesday the 23d.

3. The afternoon and evening of the same day will be devoted to the anniversary services of the American Baptist Home Mission Society.

4. The Triennial Convention for Foreign Missions, will meet at 10 o'clock on Wednesday evening, by Dr. Lynd or Dr. Sears.

5. The American Baptist Publication and S. S. Society, will probably hold their amniversary services of Wednesday afternoon.

Most of the above-mentioned societies, it is presumed, will hold adjourned meetings subsevent of the above Protestant Churches, these strangers are presented to the anniversal process of erection, will probably hold their amniversary services of the American Baptist Publication and S. S. Society, will probably hold their amniversary services of the development of the same as presented to the First Baptist Churches, will seat about 12,000 persents. The Romas are presented to the anniversal process of erection, will seat about 12,000 persents. The Romas are presented to the anniversal process of erection, will seat about 12,000 persents. The Romas are presented to the anniversal process of erection, will seat about 12,000 persents. The Romas are prese

Most of the above-mentioned societies, it is half as many as the anti-papal Churche resumed, will hold adjourned meetings subsequently, for the completion of any business which requires their attention: and the Triennial three are Baptist, having about 700 members. which requires their attention: and the Triennial Convention are accustomed to meet daily for deliberation on the important objects committed to their care, for about a week. It is sincerely hoped that none of the delegates to the Convention will be in haste to leave till its business is all deliberately attended to. Certainly great and grave concerns demanding the attention of this body, and which will draw them together from thousands of miles' separation, ought to secure their patient consideration.

Presbyterian, containing about 900 members; three are Baptist, having about 700 members, four are American Methodist, embracing about 700 members. To make the seidest these there are the sacciate Reformed and the German Methodist, and two African Methodist Churches. St. Louis is regarded as the seat of the Best, the head quarters of Popery, in the West. It is together from thousands of miles' separation, ought to secure their patient consideration.

MEETING OF THE SCOTCH DELEGATES.

The Rev. Drs. Burns and Cunningham, and

and take possession of the same, with all nis saints, some time between March 21, 1843, and March 21, 1844. I have never for the space of twenty-three years, had any other time preached or published by me; I have never fixed on any month, day or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation; I have made provision for any other time.'

We expect now, that those individuals who stopped our paper because the editor sometimes admitted articles opposed to Millerism, will renew their subscriptions.

LETTER FROM THE REV. NATHAN BROWN.

The following letter was written by our beloved brother Brown to the Secretary of the Provisional Committee, in reply to their circular provisional Committee, in reply to their circular the secretary to the establishment, and the motives which had influent the recommendation of the present state of things in the Scottish church; the sentiments and principles of those ministers and congregations who had seceded from the free church of Scotlands, were then introduced to the meeting and gave a very interesting account of the present state of things in the Scottish church; the sentiments and principles of those ministers and congregations who had seceded from the stablishment, and the motives which had influent the secession, together with the

from the Churches.

MR. EDITOR,-On Friday evening last, the Pastor, Rev. S. Howe, of the First Baptisi Church in Hingham, received a donation visit That the fruits of robbery are unacceptable.

The favorable moment for this result has passed by, but I hope and pray that some means may yet be devised, whereby a separation from slave-holders may be effected, without producing a division in the ranks of our brethren at the North.

That the fruits of robbery are unacceptable.

copy of which we subjoin.

Dear pastor! we are gathered now These marriage gifts in love to bring; Thus would we gather, should thy brow These gifts shall perish and decay, Like us, who bring them to thee here; But light and hope shall gild thy way, From Heaven's own bright and glorious

Revivals are se tions, a fact wh est to the following me the descent of the H School. Here is some to encourage both parseachers. By all mean

APRIL 4.

Interesting Revival (Ragland.)—On the 1 revival commenced in months the minister h school than in the ch 20 much as one child he this day, the 19th, he pit, that if any persons to the school-room that ture to them. According to the school-room that ture to them. According to the school-room that ture to them have made the most sharp aword. The chil heart with the most der sin and danger. Duri sin and danger. Duri lowed, the impression came still deeper, till resounded with the sobe resounded with the sur-kneeling on the floor; a

the minister had ceased where they were, no desply usailing. Ther thus smitten with converse as effected, that they could scarcely spe. Three of those mo hardened reckless boy heen obliged some mot the school for their conworld sit in a pew of make faces at him a most solemn and affect looked down from to when they were mock when they were moch heart, "What can God for? Surely he does them?" New, howeve come for them, and his all with such mighty aloud.

aloud. The total number of fully received as convince where reason to do conversion in but three have been put out of three have deed rejoict are walking in the fear comfort of the Hely G The Baptist Red f an interesting reviva The Advocate states fifty were baptized on th

Rev. G. S. WEST on Monday evening, M rmon by Rev. J. Rhe

Editor' GRACE ABOUNDING to a faithful account of John Bunyan. New

When will the interes Pilgrim's Progress? W are so widely read, so much sought and que generations, as those is a new and beautiful structive and edifying continuation of his life character, by one of volume is neatly bour most original works.

Lynic Grms. A Coll. lect Sacred Poetry Smith. Boston: Go 1844. This is such a collect

characterized by pu vated themes, as well charming metaphors. that 'religion and poe ated together. True of piety; and piety, i authorship, for so sme Some of the pieces are appearance. To use they seem 'like fragra spices.' Others we h The volume is get up as the miniature volu-the same publishers.

THE ECLECTIC MAG The Eclectic Mags J. H. Agnew, is fille most entertaining art Reviews and Magazi superb engraving by ton dictating to his d it is possible for a sul

to read it without fe

thrice an equivalent i Leavitt, Trow & Co. THE HEROES OF TH A small and hands Saxton & Miles, No. Co. Boston. It is ed Author of the Pictor States, It compris were distinguished in

THOMAS CRANFIEL The Massachmette lished in a very ner Thomas Cranfield, of by his son, assisted b of 'The Great Coma first American edition raphies in the work

The Second Part of peared. We are ast with which this wor octave pages, printed Mesers, Saxton, Pé

ICPTHE VERMON weeks since, int Rev. A. Angier; sin improved appearance have solicited our rejoiced to see this good taste among to spirit of this paper an unqualified testin very, but does not de cusations. Its doubled. Its sub-

The Shakers new Bible, which heaven, that the doctained in the Mormo a rogue to eatch a

Revivals are seldom reported in English

ations, a fact which gives increased inte

to the following most delightful account of

Sermon by Rev. J. Rhees, of Wilmington.

most original works. 176 pp. 18mo.

charming metaphors. Well does the editor say,

that 'religion and poetry seem naturally asso

the same publishers. 128 pp. 24mo.

Editor's Cable.

pe,—and trust that thou-fervent prayer,—that on brethren may come to-he spirit of Christ: that in he spirit of Christ: that in cach may esteem others that all may be swift to and slower still to wrath. In month, a spirit of humble, y prayer were exercised, rates elect, but by all our ere would be solid ground all our enemies would he wondering world would and to ssy, behold how are another!

. VII.-NO. 14.

SCOTCH DELEGATES. rns and Cunningham, and rns and Cunningham, and having recently arrived in id, a meeting of the ministry of different evangelical and vicinity, was held on it, in the Old South Vestry, king these brethren by the whatever communications

of Dorchester, was called v. Mr. Neale, of this city, e. Prayer was offered by v. Dr. Cunningham and Rev. gated from the free church en introduced to the meetings in the Scottish church; principles of those ministers who had seceded from the the motives which had influencession, together with the of the sppeal which they recuniary aid to those that sympathize with them rica.

his great gratification in hren, and in hearing the e. He rejoiced in witness-which these brethren and which these brethren and apresented seemed to be inthat their appeal would be ally responded to. Similar fication and sympathy were brethren present. esolutions, offered by Rev. n unanimously adopted:— we entertain the most lively ministers and members of the tland, in their firm and self-ning of the great principle of nce of the great principle of divided supremacy of Christ

this meeting recommend to d sympathy of our fellow n and vicinity, the Rev. Drs. ngham, and the Rev. Mr. sentatives of the free church

the Hon. S. T. Armstrong, Rev. G. W. Blagden, Rev. D I. J. Hubbard, Hon. Heman ers. John Tappan, Wm. A. Brown, be a co ry arrangements for bringing our churches. Adjourned. 27, 1844. R. H. N., Sec.

the Churches. NATION VISIT.

On Friday evening last, the lowe, of the First Baptist of his congregation. It was crest to many. Impressions ceived which will long be reere made, not by the dazzle the power of oratory, but by pastor and people.

d assembled, we were introtor and wife, who cordially eir new home; then came the bath school, who were affect by their pastor, all rejoicing anity of expressing their at-After the introduction and or, followed the presentation mn was then sung, composed y Rev. Mr. D., of Boston, a

a; all appeared to remember countable beings. As we left that another link had been r and people.

PTIAL GATHERING. re gathered now gifts in love to bring; ther, should thy brow nisfortune's wing. erish and decay, ing them to thee here; s shall gild thy way, own bright and glorious sphere.

CTION ON SLAVERY. preamble and resolutions were pted by the Second Baptist a on Monday evening, March

rm of the government of the der its head, Jesus Christ, is der its head, Jesus Christ, is whereas he has lodged with it tricting the ordinances of the who give scriptural evidence of moral conduct and obedience chereas he has commanded her ure from all sin, and whereas tence to any sin in the church into an approval of that sin;

we regard slavery as it exists States a heinous sin against tion of the inalienable rights of is without any just defence or

we cannot receive a slave-ch or communion, nor a slaveto our pulpit, and that we new test of fellowship, but the old one, viz: 'Have no fellow-ruitful works of darkness, but

ruitful works of darkness, but own.'
t we regard it the duty of emember those in bonds as in their of their individual and collec-bear unequivocal testimony slave-holding.
e above preamble and resolu-

pon the church records, and a be sent for publication in the r, Zion's Advocate, Liberty the papers in this town. church, RACE WATERS, Ch. Clerk. 19, 1844.

olutions are the same as pre

est Baptist Church last April,

Sr. Louis .- There are 22 ouis, including Campbellites, Universalists. The fdifferent ished, or in process of erection, 2,000 persons. The Roman

nodate over 6,000, or one he anti-papal Churches. rotestant Churches, three are

ntaining about 900 members; having about 700 members,

Methodist, embracing about

Besides these there are the

ed and the German Methodist,

arded as the seat of the Beast,

of Popery, in the West. It is

strong a Protestant influence,

e.

Methodist Churches.

mend it.

for sale, also Gibbon's Rome, No. 8.

The Second Part of Mr. Baird's 'Religion in

THE VERMONT OBSERVER came, some few weeks since, into the editorial care of the Rev. A. Angier; since which period its highly improved appearance, and excellent character, have solicited our admiration. We are truly rejoiced to see this index of improvement and good taste among the Vermont Baptists. The spirit of this paper, too, pleases us. It bears an unqualified testimony against American slavery, but does not deal in ribaldry and false acceptable with the settlement as very prosperous. Thirty or forty dwelling houses, two or three stories high,

a rogue to catch a rogue."

Miscellanea.

the descent of the Holy Spirit on a Sabbath School. Here is something to admonish, and to encourage both pastors and Sunday School teachers. By all means, read it.

Interesting Revival in the Sunday School at Surface, near Bridgewater, Somersetshire, all large majority of the church. The First Baptist Church in Charlestown, Mass., in February last, secured the asistance of Rev. Jabez S. Swan, pastor of the First Baptist Church in Charlestown, Mass., in February last, secured the asistance of Rev. Jabez S. Swan, pastor of the First Baptist Church in Charlestown, Mass., in February last, secured the asistance of Rev. Jabez S. Swan, pastor of the First Baptist Church in Charlestown, Mass., in February last, secured the asistance of Rev. Jabez S. Swan, pastor of the First Baptist Church in Charlestown, Mass., in February last, secured the asistance of Rev. Jabez S. Swan, pastor of the First Baptist Church in Charlestown, Mass., in February last, secured the asistance of Rev. Jabez S. Swan, pastor of the First Baptist Church in Charlestown, Mass., in February last, secured the asistance of Rev. Jabez S. Swan, pastor of the First Baptist Church in New London, Con, in conducting a protracted meeting in union with their pastor. He had been unanimously a large majority of the church. The meeting in union with their pastor. He had been unanimously a large majority of the church. The meeting in union with their pastor. He had been unanimously a large majority of the church. The meeting in union with their pastor. He had been unanimously a large majority of the church. The meeting in union with their pastor. He had been unanimously a large majority of the church.

tesebers. By all means, read it.

Interesting Revival in the Sunday School at Charlinch, near Bridgewater, Somersetshire, (Eagland.)—On the 19th December, 1841, the ravival commenced in the school. For fourteen menths the minister had labored no less in the school than in the church, without witnessing so much as one child becoming even serious. On this day, the 19th, he announced from the pulpit, that if any persons would send their children to them. Accordingly about fifty were assembled. The word spoken was at first very solemn, and in a few minutes the Lord seemed to have made the mouth of the minister like a harp sword. The children were smitten to the heart with the most dreadful conviction of their sin and danger. During the prayer that followed, the impression made by the Spirit became still deeper, till the school-room quite resounded with the sobs and cries of the children kneeling on the floor; and for some time after the minister had ceased to pray, they continued where they were, not vereping, but literally deeply waiting. There were more than forty thus smitten with conviction; and most of them were so affected, that for some time afterwards they could earcely speak for sobbing.

Three of those most deeply smitten, were hardened reckless boys, whom the minister had been obliged some months before to turn out of the school for their continued misconduct; after which they used to come to church, where they would sit in a pew opposite the minister, and make faces at him as he was preaching the school for their continued misconduct; after which they were mocking him, and said in his least, "What can God bring these boys here for Surely he does not intend to convert them." Now, however, the Lord's time was looked down from the pulpit on these boys when they were mocking him, and said in his least, "What can God bring these boys here for Surely he does not intend to convert them." Now, however, the Lord's time was looked down from the pulpit on these boys when they were mocking him, and said in his leas

The total number of those who have been property to the value of some forty thousand dollars! Thus has abolition actually commenced tr PThe Baptist Record contains an account in Kentucky. The progress of opinion will of an interesting revival in Washington, Pa.

The Advocate states that there is a powerful

The Advocate states the there is a powerful the the there is a powerful t

Mr. Clay will vote for Henry Clay to the work in progress in Poughkeepsie, N. Y. About Presidency, although he wishes that his honorafifty were baptized on the 1st Sabbath in March. ble relative was not a slaveholder. His remarks on this subject are exceedingly interesting, and Rev. G. S. WEBB was publicly recognized a single paragraph we will quote. It may sugon Monday evening, March 18th, as pastor of the Baptist Church in Southwark, Philadelphia. their plans for time to come.

'In saying thus much in justification of my course in voting for Mr. Clay, I should be false to my own reputation, ungrateful to that large portion of anti-slavery men who have sympathized with me in my feeble efforts in the cause GRACE ABOUNDING to the Chief of Sinners, in a faithful account of the Life and Death of John Bunyan. New York: M. W. Dodd. 1844.

When will the interest cease, in the author of Pilgrim's Progress? What uninspired writings are so widely read, so universally admired, so much sought and quoted, through successive generations, as those of John Bunyan? Here is a new and beautiful edition of his most instructive and edifying anto-biography, with the continuation of his life, and a description of his eheracter, by one of his contemporaries. The volume is neatly bound in modern fashion, and will, we doubt not, find a readier sale than will, we doubt not, find a readier sale than

LTRIC GEMS. A Collection of Original and Se-lect Sacred Poetry. Edited by Rov. S. F. Smith. Boston: Gould, Kendall and Lincoln. gregational Church in Vermont recently passed resolutions concerning the benevolent enterprises of the day, the second of which is, 'That in consequence of our pecuniary inability to assist in all the objects our hearts desire to see to take up—as we delight to recommend. It promoted, we will contribute yearly to the Λ. is characterized by purity of sentiment and elevated themes, as well as by musical periods and ty.'-The third is, 'That we will take up collections for these objects without the admonitions of agents.'

ated together. True poetry breathes the spirit of piety; and piety, in its most devout frames, loves to utter itself in poetry.' The range of authorship, for so small a volume, is very large. Some of the pieces are quite familiar to us, and such as we read with fresh delight at every resuch as we read with fresh delight at every remaind. The three Societies named may also and. The three Societies named may also at Stockbridge; and thus they will be saved the trouble and expense of going on a bootless errand. The three Societies named may also at Stockbridge; and thus they will be saved the trouble and expense of going on a bootless errand. The three Societies named may also at Stockbridge; and thus they will be saved the trouble and expense of going on a bootless errand. appearance. To use a phrase of the editor. they seem 'like fragrant flowers from the land of rely on an annual contribution, without the spices.' Others we have never seen before.—
The volume is got up in the same elegant style something saved to the benevolent organizations as the miniature volumes previously issued by if but little is received; and Franklin says, 'A penny saved is as good as a penny earned.'

THE HEROES OF THE REVOLUTION.

A small and handsome volume published by Saxton & Miles, New York; Saxton, Pierce & Co. Boston. It is edited by J. Frost, L.L. D., Author of the Pictorial History of the United States. It comprises the lives of officers who were distinguished in the war of independence, and will be interesting to the young.

THOMAS CRANFIELD.

The Massachusetts S. S. Society have published in a very neat volume the memoir of Thomas Cranfield, of London. It was written by his son, assisted by Rev. Dr. Harris, author of 'The Great Commission,' &c. This is the first American edition, of one of the best biographies in the world. We cordially recommend it.

BETHEL LEVEE .- A levee, in aid of the Bethel Church under the care of the Rev. Mr. Tay-America,' which completes the work, has appeared. We are astonished at the cheapness the Tremont Temple. Prayer was offered by with which this work is afforded. 342 royal Mr. Taylor, and addresses were made by him, octavo pages, printed in double columns, for 50 by the Rev. Mr. Waterston, the Rev. Mr. Hague, the Rev. Dr. Olin, and the Rev. Mr. Messrs. Saxton, Perce & Co. have the above Denison, all of which were appropriate and deeply interesting. It was a most gratifying

cusations. Its subscription list ought to be dwelling houses, two or three stories high, painted white, and several mills, were built during the last season. The soil is fertile, and The Shakers are prepared to prove by a the population rapidly increasing. They have new Bible, which they received direct from heaven, that the doctrines of Joe Smith as contained in the Mormon Bible, are not true! "Set ant Church. The author of this letter encourages emigration from the Eastern States.

DR. KALLEY LIBERATED.-Dr. Kalley who | SLAVERY IN LOUISIANA .- A new and has been so long imprisoned for conscience' striking illustration of the tyranny of the slave sake at Madeira, was liberated on new year's power over the whole Union, was recently day. He had sent two oppeals to the Portu- made in the State legislature of Louisiana. guese government at Lisbon, both of which show the citizens of the free (!) North, how

The Rev. J. M. CRAMP, M. A., of Hastings, England, has succeeded Dr. Davies, in the presidency of the Baptist Theological School at Montreal, Canada. The editor of the London Baptist Magazine says: 'We know of no one every day assuming a more revolting shape. Baptist Magazine says: 'We know of no one so peculiarly fitted as Mr. Cramp to occupy the post to which he is called. His extensive knowledge of ecclesiastical history, and his thorough acquaintance with the Romish controversy in its diversified bearings, seem to render him, at the present crisis, the very man for Canada.'

Dr. Davies has succeeded Dr. Marsh in the Presidency of Stepney College in England. Dr. Murch has taken up his residence in London. He stays in formed that it should be referred, and the owner of the slaves informed that could empare the stays informed that the stays in the stays ind the stays in the stays in the stays in the stays in the stays i

Dr. Davies has succeeded Dr. Marsh in the Presidency of Stepney College in England. Dr. Murch has taken up his residence in London.

If it is stated in the New York papers that the Rev. John Dowling, of Providence, has received a unanimous call to become the pastor of the Berean Baptist church, New York. This church worships in a spacious brick meetinghouse, recently erected at the corner of Downing and Bedford Streets.

If Since our editorial in another column concerning the Triennial Convention was penned, we have received three communications on the same subject. One of them endorses our previous correspondent 'J. T.' and then goes into a most spirited defence of the Christian character of slaveholders; making them out, in fact, to be about the best men in the world. Another drives like Jehu over all 'J. T's arguments, annihilating the Convention, Board and all, as if they were part and parcel of slavery itself, and it were impossible to fellowship either without coalescing with robbers and murderers. Both these communications are too The total number of those who have been fully received as converted, is 102. Of these, we have reason to doubt the soundness of the conversion in but three cases! Two, however, have been put out of fellowship with us, and three have died rejoicing in the Lord; the rest are walking in the fear of the Lord, and in the comfort of the Holy Ghost.—L. S. S. T. Mag.

Cassius M. Clay.—This noble advocate of either without coalescing with robbers and murderers. Both these communications are too partial and one-sided for our purpose. In our mancipating all his slaves. He has thus divere impossible to fellowship itself, and it were impossible to fellowship itself, and itself, and it were impossible and which we shall publish next week, accom- made against the recent decree of Santa Anna

17 We have received a very interesting comis contrary to the law of nations.

ticularly our reasons for doing so, and our views answer them.—Chronicle. of duty in view of such surprising develop-

interest. Their discourses are described as eminently evangelical-Christ and his cross

The Eclectic Magazine, for April, edited by J. H. Agnew, is filled with the choicest and most entertaining articles from various foreign Reviews and Magazines. It is adorned with a superb engraving by Sartain, representing Milton dictating to his daughter. We see not how it is possible for a subscriber to this Magazine to read it without feeling that he is receiving three an equivalent for the money he has paid. Leavitt, Trow & Co. New York; S., P. & Co. Boston.

The Eclectic Magazine, for April, edited by J. H. Agnew, is filled with the choicest and most entertaining articles from various foreign has received from America, and briefly and notices a Second Advent publication which he assuperb engraving by Sartain, representing Milton dictating to his daughter. We see not how it is possible for a subscriber to this Magazine to read it without feeling that he is receiving three and the dictor is wrong in the event of the calculations relative to the time of the end. He then says that the editor is wrong in the event of the said the heditor is wrong in the event of the said the heditor bear in Wayland's 'Limitations of Human Responsibility,' which touches the question of slavery and our duty with reference to it, has been the subject of frequent animadversion. Although we have studied the work on Moral Science, by the match of the conclusions of the calculations relative to the time of the end. He then says that the editor is wrong in the event of the end. He then says that the editor is wrong in the event of the calculations relative to the time of the end. He then says that the editor is wrong in the event of the calculations relative to the time of the end. He then says that the editor is wrong in the event of the work on Moral Science, by the military. On Sunday week, hen says that the divide the work on Moral Science, by the military. On Sunday week, hen says that the editor is wrong in the event of the wise, hen says that the editor of the conditions of Human Responsion. Although we have studied the work on bility,' which touches the question of slavery and

their rights will be curtailed and denied, when ever the exercise of them conflicts, in the least

CHRISTIAN REFLECTOR.

received another from our worthy coadjutor in the war which ended with the capture of Sar Maine, which is written in an excellent spirit, Juan de Uloa, in 1838. Farther complaint is panying it probably with farther remarks of prohibiting the retail trade to foreigners, which confiscates goods imported under former laws.
The French Minister declares that this decree

munication from the Rev. T. F. Caldicott, in reply to 'A Looker on,' which we shall publish in our next. Also an article from Albany, which we like very much, and are sure our readers will like, the subject of which is 'Ministers Wives.'

Two communications have been forwarded to us from entirely different sources, confirming the statement previously published, that the Rev. Messrs. Huckins and Tyron, in Texas, are slave-holders. As the writers are responsible men, respected by all who know them.

Texas, are slave-holders. As the writers are responsible men, respected by all who know them, and willing to give their names to the public, and as the facts stated are notorious in Texas and in many places in the United States, we shall not withhold or suppress them. We think such facts ought to be published, and such conduct unqualifiedly rebuked by the whole religious press and all our ministers. We have not space for the communications this week, but we sistent with Christianity. Hope they will send space for the communications this week, but we sistent with Christianity. Hope they will send will give them in our next, and state more particles of the see those letters, and will undoubted to see those letters. to Mr. O'Connell. He has long desire those letters, and will undoubtedly

TRADE IN LIVERPOOL .- The Liverpool ments.

The Scotch Delegates.—In another column is a notice of a meeting held last week at the Old South Chapel. Since that meeting, Dr. Burns has also arrived, and on last Sabbath the delegates preached to different congregations of this city, and were heard with very deep interest. Their discourses are described as "sure."

Trade in Liverpool.—The Liverpool Mercury of the 2d inst., says:—"An increasing degree of confidence in the stability of mercantile affairs, and the general expectation that the compact of the sure of the s

eminently evangelical—Christ and his cross being their theme. The sermon of Mr. Chalmers, delivered Sabbath evening at the Tremont Temple, is said to have been peculiarly of this character,—chaste, convincing and impressive, in the highest degree. Notice was given in all the churches of meetings on Wednesday evening at Park Street, at which the delegates will present the object of their visit to the citizens at large who may please to attend.

**Cour readers are aware that the chapter in Wayland's 'Limitations of Human Responsibility,' which touches the question of slavery and shall bring upon its founders the prayers and the blessings of thousands.—Prov. Journal. MUNIFICENT LIBERALITY.-At the last

GENERAL INTELLIGENCE.

Latest concerning Texas.

Mr. Henderson, the new minister from Texas to this country, arrived in Washington on Thursday evening. According to the correspondent of the N. Y. Tribune, lie states that he has been informed on what he calls good authority, that the Senate of the United States will speedily confirm the treaty for the annexation. He expressed his decided conviction that the treaty will be confirmed. In fact he said that he looked upon the matter as settled.

Is said, secretly favors the design.

FRACAS—Runaway slave recaptured.—A stout athletic colored man known as "Big Ben," who has resided for the last ten or twelve years near Forrestville, Bucks county, Pa., was taken be reproduced in the vicential, Beach or twelve years near Forrestville, Bucks county, Pa., was taken be well as everal persons, on Friedy last, as a runaway slave from one of them, a planter in Virginia, from whom it seems he had escaped low, when taken, was engaged in chopping ownered, taken to accurate to exist ance, and kept the officers at bay and indicated some pretty severe cuts with his aze will speedily confirm the treaty for the annexation. He expressed his decided conviction that the treaty will be confirmed. In fact he said that he looked upon the matter as settled.

the treaty will be confirmed. In fact he said that he looked upon the matter as settled.

The correspondent of the Mercantile Journal gives it as his opinion, that if the treaty is likely to be unsuccessful in the Senate, the friends, will move that it lie on the table, and wait a more favorable chance at another session. He has great confidence in the firmness of the Senate, but it is not without anxiety.

It is rumored in Washington, that Senator Walker is, and Messrs. Upshur and Gilmer were, large owners of Texan lands. This is also the case with many other of the most carnest advocates of the annexation of the most contry to the United States!

The editor of the N. Y. American thus raises his warning voice against the annexation of Texas:

"Without Texas, slavery must die out within the lost most active ment was created in the vicinity, by the capture, and the vicinity, by the capture.

Negro Disturbances.—The Houston (Texas) Telegraph of the 13th instant, says:—

There have been several outrages among the negroes upon two or three of the plantations upon the Brazos within the last month. The committing the fatal deed, fled and has not yet been taken. Two negroes on the plantation of Mr Burdit, near Richmond, was killed by one of the slaves who are taked him while at work. The slave, after committing the fatal deed, fled and has not yet been taken. Two negroes on the plantations of Mr Burdit, near Richmond, was killed by one of the slaves who are taked him while at work. The slave, after committing the fatal deed, fled and has not yet been taked. Two negroes on the plantations of Mr Burdit, near Richmond, was killed by one of the slaves who are taked him while at work. The slave, after committing the fatal deed, fled and has not yet been taked. Two negroes on the plantation of Mrs. The slave, after committing the fatal deed, fled and has not yet been taked. Two negroes on the plantations of the committing the fatal deed, fled and has not yet been taked. Two negroes on the plantations of the committing the f

Texas:

"Without Texas, slavery must die out within a short period in the United States. With Texas it cannot be perpetuated long—but yet long enough to gratify the present generation, and induce them to move beaven and earth—no not heaven, for heaven must frown upon such an attempt—but earth and hell to accomplish the annexation."

Mr. Calhoun arrived at Washington on Friday last.

RECORE ISLAND LEGISLATURE.—A special session of this body commenced at Providence on Friday, cailed by the Governor, pursuant to a requisition of a large number of the members of both Houses, to adopt measures adequate to the smergency in the affairs of the State, growing out of the interference of the House of Representatives of the Congress of the United States therewith.

Gov. Fenner, in his message, denies to the Congress of the United States therewith.

Gov. Fenner, in his message, denies to the Congress of the United States and American and Italians of a State in the manner, in the form, and for the purposes assumed. He is of opinion, that the altitude of the State on this occasion, should be indicated by a silent contempt of all the efforts made to disturb its peace, by persons in or out of the House of Representatives of the United States.

GREAT BRITAIN AND TEXAS.—A correspondent of the Richmond Euquirer, asserts positively, that Great Britain has—through a duly accredited Diplomatic Envoy—formally proposed to Texas a Treaty, of which these two articles are to be the basis. Ist. To pay the value of Texas slaves, if Texas will emancipate.

2d. To receive Texas cotton free, if Texas will receive certain enumerated articles, of British manufactures, duty free—such as cotton and woollen goods—iron and all manufactures of which iron constitutes a part.

We found statements contraty to the above in some of the papers. The Journal says:

It has been repeatedly stated, in the public papers, as a rumor, that Mr. Pakenham, the British Minister at Washington, has signified to the Government of the United States, that the British Minister at Washington, has signified to the Government of the United States, that the British Minister at Washington, has signified to the Government of the United States, that the British Minister at Washington, has signified to the Government and no purpose of acquiring Texas for itself. We have not given, hitherto.

British Government had no purpose of acquiring Texas for itself. We have not given, hitherto, Texas for itself. We have not given, hithorto, full credit to this report, not knowing on what authority it rested. But we have now information which is to be fully relied on, of the fact, that Mr. Pakenham has assured the Government of the United States, that he is authorized to say that the British Government, under no circumstances, would receive Texas as a Province or dependence of its own.

FIRE.—The dwelling house owned by Capt.
Jacob Barter, and occupied by Capt. Z. Foster,
in Machias Port, Me., was entirely consumed on
the night of the 16th ult. Most of the furniture
was saved. It is supposed the fire originated
from the funnel, which passed through the
wood work to the chimney. No insurance.

COMPLIMENT TO MR. MANN .- At a legal neeting of the qualified voters of the town of farblehead, held at the Town Hall on Tuesday, he 5th inst., it was voted unanimously that the hanks of the town of Marblehead be respect-ully tendered to Horace Mann, for his invalua-cle services in the cause of public education. The town authorities of Worcester have of-

fored a reward of Twenty Dollars for the apprehension of malicious individuals who have injured, or may hereafter injure, the trees that are standing in the streets and public grounds. A letter received from Havana, says the N. Y. Commercial, mentions the failure of a German house in that city, named Mayer. The indebtedness is stated at \$730,000.

The honorary degree of D. D. has been conferred by the Trustees of Nassau Hall, on Rev.

James Buchanan, a delegate of the Free Church of Scotland; and that of L.L. D. on Alex.

Dunlap, Esq., a civilian of eminence in Scotland.

The same trem of this institution will commence of Wednesday, April 17.

A. G. STICKBEY, Sec. A bill has passed the Michigan House of Representatives, appropriating \$75,000 in land for the grading and superstructure of the Cen-tral Railroad of Kalamazoo, and \$75,000 out of

tatives of the Pennsylvania Legislature, by a

The Supreme Court of the State of Michigan has declared the general banking law of that State, under which innumerable fraudulent and rotten banks were set up, unconstitutional. The constitution of Michigan requires a two-thirds vote of the Legislature to create a corporation, and the grounds of the decision are understood to be, that the law did not pass by such a vote.

The steamboat Weston was run into on the 21st inst. on the Mississippi river, by the steamboat Allennipa. The Weston went down immediately. She was crowded with emigrants. I wo chrildren were drowned, and two or three eck hands were missing.

Marriages.

In this city, by Rev. Mr. Turnbull, Mr. GEORGE MOWTON, Esq. of New York, to Miss CAROLINE HATSTAT, of Boston.

By the same, Mr. JAMES F. BARNES, of East Cambridge, to Miss ADELAIDE SMITH, of Boston. In Hingham, at the Baptist Church, on the 27th inst., by Rev. Mr. Green of Charlestown, Rev. SERENO HOWE, pastor of said church, to Miss MELINDA MITCHELL, of Marshfield.

In Dorchester, March 26, Mr. CHRISTOPHER C. BARNEY, of Boston, to Mrs. LUCRETIA R. HILL, of D. In Dana, March 17, Mr. WILLIAM G. GORDAN, of Boston, to Miss MARY E. JOHNSON, of D.

Deaths.

In this city, Mr. CHARLES WINSLOW, 60.
26th inst., Mrs. ELIZABETH WHEELOCK, of
Medfield, aged 33 years.
29th ult, of consumption, JAMES ROACH, 16.
In Charlestown, 29th ult., SERENO HOWE, son of
Mr. Edwin Howe, 31-2 months.
In Rosbury, 21st ult., widow MARY ORR, 83.
In Watertown, CAPT. ZACHEUS POND, 63.
In Randolph, Mr. GODDARD REED, aged 52
years. In Braintere, Mrs. MARY M. VEAZIE, aged
28 years; both worthy members of the North Baptist
Church in Randolph.

years. In Braintree, Mrs. MARY M. VEAZIE, aged 22 years; both worthy members of the North Baptist Church in Randolph.
In Edgartown, Mrs. LUCY NORRIS, widow of Mr. Samuel Norris, about 80.
In Pawtucket, 27th ult., Mr. BENJAMIN BURRELL, a revolutionary pensioner, 84.
In Thomaston, Me., Mrs. MARY B. THOMPSON, 32.

RELL, a revolutionary pensioner, 93.

In Thomaston, Mc, Mrs. Mary B. THOMPSON, 32.

In Camberland, R. I. 22d ult., Mrs. LEVI LEE, 85, a soldier of the revolution.

In Litchfield, C., Dr. JOHN STOUGHTON WALLICE, 11 in death was occasioned by the effects of arsenic and morphine applied to the cavaties of two hollow teeth for the purpose of destroying the semi-tiveness of their nerves.

In Providence, on the 27th ult., Mrs. JOSEPH BOGMAN, aged 25 years. He was first attacked with paralysis, which deprived him of the entire use of the left eide. This was followed with pleurisy and peripneumony. After a most painful sciences of near six weeks, which he endured with Christian fortitude, he quietly fell asleep in Jesus, leaving his clayey tabernacle to await the power of the resurrection.

At the early aged 62, he made a profession of religion, and connected himself with the First Charch in Frovidence, then under the pastoral care of Dr. Ganco, For thirty-two years he maintained an honorable standing in the church with which he first connected himself. Amid all the cares and anxieties of a busy life, he ever cheriabed a lively regard for the pure and undefieled religion. He was warmly attached to the church of which he was a member, and its appointed who were wont to gather in it. To say he had his faults would be to say, he was a man, and of his services, the praying circle and the favorite friends who were wont to gather in it. To say he had his faults would be to say, he was a man, and of his services, the praying circle and the favorite friends of the Nedesener's blood, which cleaned the favorite friends of the Nedesener's blood, which cleaned the favorite friends of the Nedesener's blood, which cleaned the favorite friends and near acquaintances he has left an aching void not easily filled. But they mourn not as those without hope.—Com.

Brookline, April 2, 1944.

The meeting for the organization of a Sabhath School Convention, in the Old Colorw Association, will take place, at the Bapista Church in Abugion, on Margins, or Margins, or

Hingham Bapt. S. School for the use of Rev.
J. Wade.
A friend in Jersey City. N. J. by hand of
Thon. Trumble per W. S. Damrell,...
Miss Esther S. E. Hill, from her S. S. class,
Madison Bapt. Sep. hand of Rev. P. Balley.
The William St. Bapt. Ch. New Bedford, by
hand of L. G. Hewina,
Pemale Missionary Society, Ashfeld, Mass.
per Rev. H. Seaver,...
Rev. A. Gregory, Western, Cl. from a friend
of the slave to support bro. Wade or
other of the anti slavery missionaries,.
New Hampshire Bapt. State Convention. J.
A. Gautt, Treas, per hand of the. Heman Lincolly.

W. H. Graves, Vienna, N. Y., for Mr. Wade's support, per hand of W. S. Damrell, ... T. GILBERT, Trens. of Pres. Com. 406 Washington St. or 2 Beach St.

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Religion in America.

OR, an account of the origin, progress, relation to the state, and present condition of the evangelical churches in the United States, with notices of unevangelical denocinations. By Robert Batrid.

HUNTER'S SACRED BIOGRAPHY, or History of the Patriarchis, to which is added the history of Deberah, Ruth an i Hannah, and also the history of Jesus Christ.

THE MYSTERIES OPENED, or Scripture views of Preaching and the Sacramentus distinguished from certain theories concerning Baptisma Regeneration and the Real Presence.

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Townsend, March 23, 1844. A. G. STICKNEY, Sec.

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the proceeds of the road for ironing the same to that point.

The Maine House of Representatives has ordered a State Tax to be reported. The amount is \$150,000,instead of \$200,000, as earnestly recommended by the Treasurer.

Resolutions in opposition to the annexation of Texas were defeated in the House of Representatives of the Pennsylvania Legislature, by a server of the Pennsylvania Legislature of the Pennsylvania Legislature of the Pennsylvania Legislature of the

Warren Ladies' Seminary.

THE SPRING TERM of this School will commence Wednesday, April 3d, and will continue twelve wee Wednesday, April 34, and will continue twelve weeks, the Board of hartuctors, together with the extensive Appantus, Cabmet and Library, is believed to furnish every destricts the facility for acquiring a thorough education. Tutiton in he English branches, from 93 50 to 95 00 per term. Board, calculaing washing, \$1 75 per week. For other information, quiter of H. H. Eurusan, Sector Trustees, or Mar. 23.

34 A. M. GAMMELLI, Principal.

Family School.

MISSES SULLIVAN intend resuming their school at Germantown, Quincy, Mass, assisted by Miss Many A. Spatoine. The Summer Term to commence on Monday, the 6th of May, and to continue tweive weeks.

The conductors of this School sim to surround their pupils with good moral influences, and to combine the advantages of correct mental training, with healthful recreation and physical exercise. For the sitter, the location afford various facilities, particularly see bathing, to which careful attention is given.

heilities, particularly be given to attend public worship with either of the religious societies in Quincy, worship with either of the religious societies in Quincy.

On the Sabbath, opportunity will be given to attend public worship with either of the religious societies in Quincy.

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Common English branches, \$2.00
Higher English branches, \$5.00
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Higher English branches, \$6.00
House Music and Calsabenica, without extra charge, Board, including washing, and riding to attend public worship, \$2.00 per week.

Information concerning location, &c., may be obtained of Robinson & Sullivan, No. 7 City Wharf, Boston, Inquiry may also be made at Germantown, or by letter directed to the care of Doa. J. Sullivan, Quincy, Mass. During the third week of April, personal application may be made at the house of Rr. W. M. Biske, No. 35 Alien St., Boston.

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Bay, W. H. Neale,

Daa, S. O. Satricas,

Mass. J. Tauti., 32 Temple St.

ELISTA Mass. Bes.

ELISTA Mass. Bes.

But Da. JONATHAN WILD, Braintree.

March 28.

March 28. 6wis*

Waterville Academy, Maine. Waterville Academy, Maine.

THIS institution, after suitable repairs, has been reopended under the direction of Mr. Jasas H. Hasson, an able and experienced teacher, who, in connection with the other studies pursued in academies, will pay special attention to the suchoid, and its connection with Waterville College, it is believed, render it a most desirable place, especially for such as are preparing themselves for a college course. There are four terms per year, of eleven weeks each, commencing on the first Monday of March, June, September, and December. Tuition, from \$3 to \$5. Board from \$1.35 to \$1.50 per week.

References, Facoury or Watersvilla College, References, Facoury or Watersvilla College, References, C. Rev. B. Srow, Smis

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Tile obscriber would cospectfully call the attention of all and near acquaintances he has left an aching void not easily filled. But they mourn not as those without hope.—Com.

Notices.

Notices.

Notices.

MASSACHUSETTS BAPTIST CONVENTION.

A SECOLA MERTING of the Board of Directors of the Mass.
Barrier Conversion will be held at the Committee Room of the Board of Directors of the Mass larger conversion will be held at the Committee Room of the Board of Directors, on Wednesday, the 17th inc., a hear a saisted by the Convention, are repeated to send their communications to the Secretary, in season to have them presented to the Board at that meeting, instead of the Quarierly meeting in May. Per order, We. H. Smaller, Secretary.

Brookline, April 2, 1944.

Stoves, Grates, Hot Air Furnaces.

TIRE obscriber would cospectfully call the attention of all the result of the continuence of the continuence of the continuence of the second of the business, and being fully acquainted with the supprence in the business, and being fully acquainted with the supprence of stoves now in each stay in the supprence of stoves now in each stay in the business, and being fully acquainted with the supprence of stoves now in each stay in the supprence in the business, and being fully acquainted with the supprence in the business, and being fully acquainted with the supprence in the business, and being fully acquainted with the considerable extent the patients and being fully acquainted with the deferment in the business, and being fully acquainted with the deferment in the patients and being fully acquainted with the deferment in the business, and being fully acquainted with the deferment in the business, and being fully acquainted with the deferment in the patients and being fully acquainted with the deferment in the patients and being fully acquainted with the defe

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A TOPICAL QUESTION BOOK on subjects connected to with the Plan of Sairvation, arranged in consecutive order, with Hints for the austrance of such party designed for Saidual Schools and Blair Canasa. He party for the Saidual Schools and Blair Canasa. He party for the saidual schools and the saidual schools and through eleven and heat expressed in regard to its mod, but one opinion more style in whether it is written, and the majorithm and saidual schools are subjected to the saidual schools and control of the saidual schools are subjected to the saidual schools and control of the saidual schools are subjected to the party for the saidual school of the saidual school of the saidual school of the saidual school of saidual schools are saidual schools and schools and schools are saidual schools and schools and schools are saidual schools are saidual schools and schools and schools are saidual schools are saidual schools and schools are saidual schools are saidual schools are saidual schools and schools are saidual s

FROM THE N. H. CONGREGATIONAL JOURNAL. The Topical Question Book embraces forty issues, upon the most limportant doctrines of the Gospies, soated in natural order, and explained with perspicially and Scripture references. We know of up have of the kind better adapted to Subbath Schools and Bird Games.

FROM THE MICHIGAN CHRISTIAN HERALD. FRON THE CHICAGAS WEST AND THE STATE OF THE

FROM THE REV. SAMUEL M. WORCESTER, PASTOR OF THE TABERNACLE CHURCH, SALEM, MASS. OF THE TABLESHACLE CHURCH, SALEM, MASS.

I have examined the "Topical Question Blook," for Sabtath Schools. It is what I have long wished to see. I can most cordially commend it to universal patronage, as being unsurpassed, if equalled, by any work of its kind within my knowledge. Rev. Mr. Bauvanie locatified is the warment thanks of all who are interested in the subvation of souls; and I cannot desbt that the bloosing of many that were ready to perish will come upon him.

FROM REV. JOHN WAVLAND, NEW YORK.
The Topical Question Book, by Rev. Mr. Banward
unfolds the leading principles of our hely religion in as
unatcaptionable measure, and contains quintions that are
both pertinent and foreities.

FROM REV. LEMURI. PORTER, LOWELL, MASS. The Topical Question Book is used in the Worthen Street Sabbath School, and is regarded by the teachers and pupils as the most valuable work of the kind with which they are acquainted. I highly approve of the plan of the work, and think is well exceeded. In this Question Base, the pupils have but one subject to examine at one issues, and hence must obtain more thorough information than by the old methods. FROM OLIVER CARLTON, ESQ., SUPERINTENDENT

Having carefully examined the Topical Question Book, for Sabbath Schools, I do not hesitate to give it my unpullided approbation. It is far superior to say other Question Book within my knowledge, in the arrangement of its topics, in the form of its questions, and in its preclar adaptedness to elicit thought and reflection; and I cannot but think, that any one, who will take the trouble to examine it, will fully concur with no in this opinion. C. Cantres.

FROM REV. J. F. CALDICOTT, ROZBURY. I am very much pleased with the Tupical Question Book. I think it a valuable help to the teacher, and cal-culated to give the scholar a connected view of the whole truth. I hope it will be generally used.

FIG. 1 hope it will be generally used.

FROM THE REV. A. J. SESSIONS, PASTOR OF THE
CROMBET STREET CHURCH, SALEM, MASS.

Mr. Jewett,—I have given the recent work by Rev. Mr.
Banvard, some examination, and am free to bestow my
word of commendation. Its design, plan, general arrangement, with the hints for teachers, appear to be more
than usually happy, whilst the execution, in the body of
the volume, is also very successful, especially if we consider the variety, extent and difficulty of the themse
which he had discussed. I could assily and cheerfully
say more than this, but do not know that it would add to
its weight. Yours truly,
ALEXANDER J. SESSIONS.

PROM THE NATIONAL INTELLIGENCES, WASHINGTON, D. C.

To restore to the mind first truths, in their former freshness and importance, is confessedly a severe task for the highest intellect. This has been attempted with signed success, by the Rev. Mr. Banvard, of Massachinestic, in a new Question Book for Substath Schools, entitled, A Topical Question Book on entitled connected with the Flant of Substate.

FROM THE NEW YORK EVANGELEST. FROM THE NEW YORK EVANUELDST.

It is long since we have seen a work butter adapted for substantial usefulness in Sabbath Schools, than Rev. Mr. Barvaris' Topical Question Book. The suther is a flegists clergyram, who, contisting entirely the points psculiar to his denomination, has presented the great cassatistic this denomination, has presented the great cassatistic this denomination, and presented the rest case of the facilitious narratives, which have sometimes overloaded the Sabbath School libraries. So far as we can judge, every judicious Calvinstict clergyram will be able safely to recommend this Topical Question Book to parents and teachers in his congregation. It has the warm approved of the Orthodox clergyrann in Saben, and we think their recommendation well merited.

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They have now two very spacious Halls deroted to the sale of Woollen Carpets, and have leased the woollen Carpets, and have leased the sale of Woollen Carpets, and have leased the woollen Carpets which would be sale of Woollen Carpets which w TABERNACLE IN WINTER ST.

erected last season, and fitted it for an Ext Depot for Painted Canvass Carpels. The stock of rich

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Poetry.

The Complaint of Heman.

PRALM LEXXVIII. To thee I've cried, both day and night, O Lord, my helper, hear, My soul is full of anguish sore, And to the grave draws near.

My strength already is consumed, I'm like the buried slain, Forgotten, in the lowest pit, Mid densest darkness lain.

Beneath thy heavy wrath I lie, O'erwhelmed with grief and wo, While all thy waves, and billows, Lord, In mountains o'er me go. I'm loathed and shunned by all my friends,-While I within a prison pine, Confined with bolts and chains.

My heart, with sorrow almost broke, In tears pours forth its grief, Whilst with my hands stretched out to thee, Whilst with my hands strett I've daily sought relief.

My God! why bring me to the dead? Nor do they e'er thy love extol, Or tell thy faithful ways.

In regions of perpetual night, Or thine exalted righteousness, Whence even memory's flown? In anguish I have cried, O Lord! Why castest thou my soul from thee Thy face, why hidest,-why ? Afflicted from my youth I've been, Terrific is thy raging wrath,

And o'er me doth it go, And whelms my spirit, day by day, My dearest friends, and every one, Whom I had loved before, Have left me, as a loathesome thing, And now are seen no more.

Millbury, Jan. 1844.

For the Christian Reflector

Hymns to Christ, No. 9.

BY KAZLITT ARVINE. "For those very reasons for which sinners hate the aviour, true saints love him the more." N. C.

> Praise for Persecutions. Lord, before thy quickening grace Gave our hearts celestial life,
> Thy commands the world to face
> In a long unbroken strife,
> Made us hate thy gospel's claim,
> Led us to abjure thy name.

Blessed change! the self-same thing Moves us now to hymn thy praise Persecutions only bring Warmth and splendor to the blaze; What they pour upon our souls, is like oil to burning coals. Stricken torches brighter glare Grapes most pressed afford most wine Spices, full of odors rare, Breathe them out when beaten fine; Cammomile, the more one treads,

Thus while wicked men oppose, Courage newly fires our hearts; Love with fuller current flows; Flourishing with vigor new. Lord, whene'er it be thy will, Let our foes beset our path, For thou dost evolve with skill Praise and glory from their wrath;

For the Christian Reflector.

Self-Examination.

Have I. O Lord, been born again? This active life shall cease, I can, with cheerfulness, meet death ; Can I resign my fleeting breath And meet my God in peace

If I have ever been deceived, Nor truly in thy grace believed, My real case unfold to me, Let me my guilt and errors see, O Lord, as seest thou.

Though I've professed to love thy name. og thou didst me recla That oft I violate thy will, And merit only death. Saviour! in mercy draw thou near

And banish every human fear;
Let idle thoughts depart;
Thy sacred presence grant thou me,
Let me thy perfect nature see,— Search thou my sinful heart. Alas! alas! how vile I am; No hope have I save in the Lamb To him I'll yield myself, my all,

In humble prayer before him fall, And seek his pardoning grace. Saviour! to thee my heart incline,

In endless union bound; Thy wondrous love I will proclaim And tell what mercies in thy name,
I've meekly sought and found. M. P.

The Samilo Circle.

No Good from Passion.

Will putting one's self into a passion mend the matter? said a venerable old man to a boy who had picked up a stone to throw at a dog. The dog only barked at him in playfulness. Yes, it will mend the matter, said the

passionate boy, and immediately dashed the stone at the dog.

The animal thus enraged sprang at the

boy, and bit his leg, while the stone bounced against a shop window, and broke a pane of glass. Out run the shopkeeper, and seized

the passionate boy, and made him pay for the broken pane.

The passionate boy had mended the matter finely, indeed! t the other day, that I saw a little boy fall down; and I should have helped him on his legs again, but he set up such a bellowing that I left him to self, that he might find out whether that would mend the matter.

Take my word for it, it never did, and it never will mend the matter to get into a passion about it. If the thing be hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss, you will ish the institution of Boodhism? only increase it, and increase it sadly too, by being willing to lose your temper.

There is something which is very little-minded and silly in either man or boy's giving way to sudden passion. Do set giving way to sudden passion. Do set yourself against it with all your heart.

For the Christian Reflector

A Voice from Burmah.

The following communication from a Burman preacher will be read with no ortations of Responsibility place the Christian community with regard to a wicked, legalized system.

right, and the whole country must rejoice in the act.

II. We have now cleared our way legalized system.
It may not be amiss to state, in this con-

same package with the communication from the Burman preacher, after mentioning that he had accepted the offer of the committee

consider our duty, in respect to idolatry, arising from our relations as men.

In this, as in any case, we are under the the Burman preacher, after mentioning that he had accepted the offer of the committee to receive his support from them, remarks. This I have not done from any disaffection towards the Board, but from a pursuasion that in the present state of things, duty required it of me. I have not the least doubt of the general correctness of the view taken by Br. Colver relative to the doings of the Baltimore Convention; his statements carry the impress of truth upon the face of them; I got the same view of the matter from reading the report of the Convention; his statements carry the impress of truth upon the face of them; I got the same view of the matter from reading the report of the Convention; his statements carry the impress of truth upon the face of them; I got the same view of the matter from reading the report of the Convention; have a convention of Burmah; (that is, of course, the rights of the aristocracy, for the common people are not supposed to have rights on this subduty as far as my influence goes to encour-T. G.

Our Responsibility relative to Idolatry.

of that book to this subject.

It may be proper at the commencement tempt by argument to change the oping this examination to change the oping the commencement tempt by argument to change the commencement tempt by argument to change the commencement tempt by a supplier to the comm of this examination, to state that I propose to enter into no consideration of the moral bearings of the institution of Boodhism. With these topics the present discussion has nothing to do. Granting all that may be said of the moral evil of this institution. has nothing to do. Granting all that may be said of the moral evil of this institution; granting it to be a violation of the law under which God has constituted moral beings, the question still remains to be decided, what is our daty in respect to it, and who is perfectly capable of vindicating his cown laws and of executing justice among what see the limitations within which our the children of men. If they will not hear what are the limitations within which our the children of men. If they will not hear efforts for its removal are to be restricted. In every other case, we readily perceive that these questions are different and dissimilar. Whether or not a particular act be wrong, is one question. In what manner it be proper to remove or correct the evil, is certainly another and very different question. Whether murder be or be not a question. Whether murder be or be not a question. evil, is certainly another and very different question. Whether murder be or be not a crime, must be shown from the temper of heart which it indicates and from the results to which, if unpunished, it would lead.

But to which, if unpunished, it would lead. But these arguments would be entirely out of place, if they were urged to show that a murderer should be punished without trial, and that every man is at libery to knock him on the head wherever and whenever

he may meet him.

power we possess as citizens of Burmah, is for the present, at least, rendered any open conferred on us by the constitution (laws and calm discussion of this subject utterly of Burmah.) This power is not conferred impossible. They have riveted, indirection us by those laws, and therefore it does ly, the chains of Boodhism in that very not exist.

power over this subject, we have as citizens no responsibility. The guilt, if guilt exist, will not rest upon us as citizens of Burmah. Whether Boodhism be good or had we wash our hords of it is read to the substitution of Burmah. Whether Boodhism be good or had we wash our hords of it is read to the substitution of the subs or bad, we wash our hands of it, inasmuch were ordered to lay aside the yellow as it is a matter which the providence of or sacerdotal robe; the monasteries

control over this District has been ceded to the Hon. Company. They have the power to abolish Boodhism in the District. I am willing to go farther. I am willing to allow they have the right to do this. There is they have the right to do this. There is these societies, I must come to the conclunothing in the (treaty) act of cession to sion, that their efforts must be unwisely

it is one thing to say that a man has a quiry using the arguments of the great American teacher in his own language

ways to do thus.

I ask then, in the first place, what is the object of this act of abolishing Boodhism in the ceded Provinces? Is it ultimate within itself? Or, is it, for the sake of something alterior, it is the command, the content of the con thing ulterior, that is, for the sake of creating such a state of things in Burmah that the efforts of those enlisted in certain sothe authorities, (to avoid the disgrace which would then fall upon the promoters of idolatry, or to prevent the promoters they would have led to a more satisfactory they would have led to a more sa

Try then to be calm, especially in these questions must be answered in the trifling troubles; and when greater ones negative. If so, the right has not, in fact, come, try to bear them bravely.—Uncle out of the contract, so far as the animus out of the contract, so far as the animus of both parties was concerned. If so, although it may be granted by the letter, it Aloralist and Miscellanist, is not granted by the spirit of that instrunent, and the right cannot, withou consent of the other party, be justly and honorably exercised.

But if the right to use this power is con-The following communication from a Burman preacher will be read with no ordinary interest, especially by those who have mourned at the influence of the article reviewed, in averting sympathy from the poor slave. It is matter of gratulation, that a Burman preacher has been enabled to show in so clear a light, the falsity of the position in which Dr. Wayland's Limithe Provinces without any infringement of

through this question, in so far as it con-cerns our duty as citizens, (and find we nection, that the Rev. J. Wade, of Tavoy, cerns our duty as citizens, (and find we in a letter addressed to a member of the have no duty at all as citizens, rela-Provisional Committee, received in the tive to it.) It now only remains that we

matter from reading the report of the Convention itself, to a considerable extent, before I saw Mr. Colver's expose. The organization of the Provisional Committee, I

are not supposed to have rights on this subject, as they have none in respect to the
laws by which they are governed.) We
have a right to attempt to change aristothe committee of the com think, was called for under the circumstata cratical opinions, and to show the priests, ces which originated it, and I feel it my toms of Burmah, derive most especial ben-efit from the institution of Boodhism,) we have a right to show them by argument, that it is their interest, as well as Having lately perused a book written by Having lately perused a book written by President Wayland, the great teacher, entitled 'Human Responsibility,' and feeling desirous of ascertaining the amount of responsibility which devolves on me and my fellow Christians in Burmah relative to Boodhism, the prevailing idolatry of the country, I have for this purpose, and to test the soundness of his principles, applied the reasoning employed in a certain chapter of that book to this subject.

(that is, allow their votaries to judge for themselves what system of religion is most according to truth and will be most likely to promote their present and future happiness, without bringing down upon them the lash of the law, procuring their imprisonment or death for so doing.) But we have no right (by instructing the people themselves) to excite such a state of feeling as shall make the giving of religious is most according to truth and will be most likely to promote their present and future happiness, without bringing down upon them the lash of the law, procuring their imprisonment or death for so doing.) But we have no right (by instructing the people themselves what system of religion is most according to truth and will be most likely to promote their present and future happiness, without bringing down upon them the lash of the law, procuring their imprisonment or death for so doing.) But we have no right (by instructing the people themselves what system of religion is most according to truth and will be most likely to promote their present and future happiness, without bringing down upon them the lash of the law, procuring the imprisonment or death for so doing.)

he may meet him.

The right or wrong, the innocence or guilt of Boodhism, is not the question here to be discussed; I design only to inquire what are the limits within which our efforts in reference to Boodhism are to be restricted.

Our duty on this subject must, I think, be either as citizens of Burmah, or as without presenting any definite means of As we have therefore, as citizens, no lower over this subject we have God has never placed within our jurisdiction.

Or sacerdotal root; the knell of broken up, and, for a time, the knell of Boodhism seemed to be sounding through-But it may be said—Granting all this, out the country. But since the efforts of But it may be said—Granting all this, yet the Honorable Company has a right to abolish Boodhism in the ceded Provinces. Here we are, therefore, responsible, and of course under obligation. We may use, and therefore ought to use, our influence by petitioning the Hon. Company to abolish it in the District. Let us proceed and calmily examine this question.

I grant that the unrestricted legislative light on the subject of idolatry, are utterly control over this District has been ceded to

forbid it. The cession was absolute and directed, or else they would have led to a more salutary result.

But it is always to be remembered that
I have now gone through with this inarguments of the great right to do a particular act, and a very dif-ferent thing to say that it is right and just for him to do that particular act. A father has a right to turn his children out of his house when they become of age, and it may, under some circumstances, be exer-cised with propriety: but this by no means proves that it would be right for parents al-ways to do thus.

American teacher in his own language except in names. His reasonings may sat-isfy the cool-headed philosphical inquirer after the limits of human responsibility; duty, the performance of which would be unpleasant or unpopular. But they will hardly satisfy a whole-hearted Christian philanthropist, whose rule of duty, engra-

Though I respect the great teacher, I which would then fall upon the promoters of idolatry, or to prevent the people, who are now compelled by the laws to support idolatrous priests as well as bow down to stocks and stones, from fleeing to a land of religious freedom,) will be obliged to abolish the institution of Boodhism?

I ask, was the power over the Provinces as well as bow down to stock and stones, from fleeing to a land of religious freedom,) will be obliged to abolish the institution of Boodhism?

I ask, was the power over the Provinces again the possibility and no duty relative to the children of men; he did so very signally in this case, but not aside from the instrumentality of Moses and Aaron.

Does God's capability to vindicate his laws, and execute justice, relieve men in leavery case from responsibility in the afternoon of the Westphalia hams is feetly capable of vindicating his own laws and of executing justice among the children of men; he did so very signally in this case, but not aside from the instrumentality of Moses and Aaron.

Does God's capability to vindicate his laws, and execute justice, relieve men in levery case from responsibility in the afternoon of the Westphalia hams is feetly capable of vindicating his own laws and of executing justice among the children of men; he did so very signally in this case, but not aside from the instrumentality of Moses and Aaron.

Does God's capability to vindicate his laws, and execute justice, relieve men in laws and of executing justice among the children of men; he did so very signally in this case, but not aside from the instrumentality of Moses and Aaron.

Does God's capability to vindicate his laws, and execute justice, relieve men in laws and of executing justice among the children of men; he did so very signally in this case, but not aside from the instrumentality of Moses and Aaron.

I ask, was the power over the Provinces.

as they have a right to their ears, and they refuse to receive us as their instructors, our responsibility and duty are at an end. We have now only to leave them to God, who is perfectly capable of defending his own laws, and of executing justice among the children of men. As they refuse to hear us, the indication is plain, he says, that God does not mean to use our instrumentality in the affair.

Gair? Why then did the angel of the Lord say, 'Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they dam not up to the help of the Lord, to the help of the Lord against the mighty.'

And if the refusal of men to hear our responsibility, why did the Lord say to Ezekiel, 'I send the to the children of Israel, to a rebellious the control of the control nentality in the affair.

application to Pharaoh to let the people of they will forbear.'

Israel go, a dialogue something like the

If the above reasonings of the grea following would have ensued.

Moses. Yes. I did so yesterday, and am Dr. W. And by what process of reasoning, Moses, do you conclude it your duty to interfere in this affair? So far as I am able to discover, the measures you have already taken have raised a violent agitation, without presenting any definite means tion, without presenting any definite means of constitutionally effecting your object; for I am informed that Phdraoh has already a lesson which ought not to be lost or for-issued an order to the task masters, (slave drivers) and their officers, forbidding them drivers) and their officers, forbidding them to give the people straw to make brick as to give the people straw to make brick as heretofore, and yet requiring the full tale of brick. Thus, every where throughout Egypt, you have rendered the servitude of the enslaved vasily more rigorous than ever it was before. While, therefore, I would speak with respect of your motives,

commands have been given by him, votes of three slaves to two free men sake.') Unless you do this, you are liable to violate right; to do evil that good may me; and thus plead the authority of God, justification of a manifest wrong. Moses. Well, then, Doctor, what do you

Dr. W. Your duty on this subject will ever ust, I think, be either as a citizen of Egypt, or as a human being under law to God.

Moses. What then do you think is my

Moses. What then do you think is my duty as a citizen of Egypt?

Dr. W. Whatever power you possess, as a citizen of Egypt, is conferred upon you by the laws of Egypt. These laws have given you no power to abolish slavery in Egypt, or to do any thing, of which the direct intention is to abolish it; therefore ou have no such power. As a citizen, then having no power over this subject, as a citi-zen you have no responsibility. The guilt, if guilt exist, will not rest on you as a cit-izen of Egypt. Whether the enslaving of the Hebrews be good or bad, you wash your hands of it, inasmuch as it is a mat-

that truth which you believe to the happicive to their happiness, and to the happiness of men in general. You are to conness of men in general. You are to conA planter in Virginia, owning ness of men in general. A planter in virginia, owing sider the subject in a general view, and slaves, has a power in the election of Preslook on the slavery of the Hebrews in ident and Representatives in Congress, Egypt just as you do on slavery in any other part of the world. You are bound then,

opinions of the Egyptians on this subject, and to show the master by argument, that it is for his interest, and that it is his duty, to liberate his alone, but you have the subject of the slave power, is alm because the subject of the slave power, is alm because the subject of the slave power, is alm because the subject of the slave power, is alm because the subject of the slave power, is alm because the subject of the slave power, is alm because the subject of the slave power, is alm because the slave power in the slave power, is alm because the slave power in the slave power. to liberate his slaves, but you have no right to take any measures of which the natural ndency is to excite the slaves to insurbor dination. You have a right to change the purpose of the master by argument; but you have no right either to oblige him by your own physical force to change it. or to your own physical force to change it, or to redations. They were silent and du people go that they may hold a feast unto musquetoe steps up to the other, and says; me in the wilderness. But Pharaoh proudly answered, 'Who is the Lord that I The answer was—"I ran out my sting; should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.' Then we told him that the God of the Hebrews had met with us; and we begged he would let us go three days' journey into the desert and sacrifice unto the

Dr. W. If Pharaoh and the Egyptians

in his hands, and turn your attention to

But is this, indeed, the plain indication all such cases? Was it a plain indication that God did not mean to use the in- them. And thou, son of man, be not strumentality of Moses and Aaron in the afraid of them, neither be afraid of their emancipation of the Hebrews, when Pharawords, though briers and thorns are with oh and the Egyptians refused to hear them ! thee, and though thou dwell among scorpi-I suppose if Moses had fallen in with the ons, and thou shalt speak my words unto great American teacher just after his first them, whether they will hear or whether

ollowing would have ensued.

Dr. Wayland. Well, Moses, I am inmight readily relieve ourselves from almost formed that you have been before Pharaoh every duty which the opposition of men to demand the abolition of the Hebrew But we have not so learned Christ.

A BURMAN TEACHER.

The Slave Power.

The summary manner in which the Masswould speak with respect of your motives, I must come to the conclusion that your efforts have been unwisely directed, or they would have led to a more salutary result.

Moses. What you say respecting the increased servitude of the enslaved Hebrews is true, but I fully believe that this is only a temporary result. As to my interference in the affair, I act upon the Divine authority, and I trust God will bring good out of this evil.

Dr. H. But Moses though convinced in the discontinuous condemned.' Forty-one members, among whom we are happy to recognize every one of the Massachusetts delegation, voted against the adoption of this nefarious resolution. So the slave power predominates in the House of Representatives, in the proportion of 127 to 41, or a little more than three to one. Let the people of the free States observe, also, that by the operation of the slave power, the House was brought directly to a vote on this resolution, so that Dr. W. But, Moses, though convinced not a word could be said in debate. Mr. that you have the command of God, it is yet incumbent on you to inquire what other commands have been given by nun, which would affect your obligation to perform this particular act. (As for instance, submit yourselves to would lead to discussion, 'the very thing 'Obey magistrates, submit yourselves to every ordinance of man for the Lord's Winch the committee was desirous to avoid!'

Mr. Parmenter thought the subject was too important to be acted upon without discussion, and moved that it be laid upon the table; and this motion was rejected by

vote of three to one. What prospect is there that the free States will ever have a representation in Congress equal to that of the slave States? They are now utterly powerless. They are little bet-ter than colonies; permitted to call themselves members of the Union, and to march in the procession, to swell-the triumph of the slave power.

And how will it be when Texas shall

have become a part of the Union? For that such an event will happen, we consider as certain as anything that depends on future action. The act may not be consummated at the present session—possibly not by the present Congress; but the decree has gone forth, and it will not return void. On this your hands of it, inasmuch as it is a matter which the providence of God has never placed within your jurisdiction, as a citizen of Egypt.

Moses. Well, then I have no responsibility or duty, relative to this subject, as a human being under law to God?

Dr. W. In this case, Moses, as in any other, you are under the common obligation to make known to your fellow-men that truth which you believe to be conducive to their happiness, and to the happiness. inequality of the present, constitutional,

Egypt just as you do on slavery in any other part of the world. You are bound then, I apprehend, in all your efforts on this subject, most scrupplously to avoid all measures which could justly be construed into Our duty on this subject must, I think, be either as citizens of Burmah, or as human beings under law to God.

I. I think it evident that as citizens we law property, has only a single vote. With the mean time, as combination on have no power whatever, either to abolish Boodhism, or to do any thing of which the direct intention is to abolish it. Whatever of the authorities of Burmah. They have Hebrews no rights? And ought I not to have as 'delicate regard' to their rights as to those of the Egyptians? If so, ought I not to exert my influence to abolish slavery proposition to obtain relief from this provision of the constitution, 'ought to be promptly and decisively condemned.' In this number of one hundred and twenty-in Egypt? in Egypt?

Dr. W. You have a right to change the Street to the slave power, is almost every

xeite another person thus to oblige him.

Moses. My brother Aaron and myself his sting, and wiped it on his fore leg. The the court of Pharaoh. We told him that the Lord God of Israel had said, 'Let my

Answer-"Sir, your remark savors of

ney into the desert and sacrince unto the Lord our God, lest he fall upon us with right insult! No gentlemanly musquetoe pestilence or with the sword. But to all will submit to such treatment without deour arguments he answered roughly and said, Wherefore do ye, Moses and Aaron, defend yourself!" They rushed together let the people from their works? Get you and running one another through the body, unto your burdens. What ought I to do died "honorable" deaths.

will not hear you, your responsibility is at an end. If they still determine to go on in think to be wrong, chestnuts and potatoes. The hogs are a course which you think to be wrong, you must leave them to God, who is perfectly capable of vindicating his own laws, and of executing justice among the children of men. If they will not hear you the ed and fed to them in pens. In the last indication is plain that God does not mean to use your instrumentality in the affair. You must retire, Moses, and leave the case tatoes, which are baked. Large ovens to the case tatoes, which are baked. are used for the purpose, and it the doing of good in some other way.

But would Moses have been satisfied most fattening of all food, while the pe-But would Moses have been satisfied most fattening of all food, while the pe-with such advice? God it is true is per-culiar flavor of the Westphalia hams is

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Mysburgport, Sprid 6, 1843.

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Christian R For the 6

The Race Know ye not that they which rent one receiveth the prize?-1 Co

Two powers have entered in ti Thou universe, give way! The Church and World before And heaven lays by its thunder And hell suspends its wo, While those vast empires pour To gaze on earth below.

What clouds of dust ! what tra What nerve of limb and soul Cross lightnings are those who As dart they to the goal.

'And who above,' asks eager he' Hath victor flag unfurled?
By shouting Hell is answer gi
The world! O God, THE W. [From our Correspond

The Reviva

CHAPTER IX. The Power of (The individual called by I been a professor of religion
—had passed through man
seen many in deep anguis
conviction of sin, but all the which he had passed had pared him for that which h

When I first sat down incidents connected with Haarlem, the case of Mr. best worth a minute des week to week I delayed er story of his conversion, for myself incapable of doing And now as I draw near that night, I shrink from them. Shall I veil from them. Shall I minute description of all th that village in connection vinfidel? Shall I tell of shadowy scenes of that lon

chose the night to make k

and I have hardly course darkness with which he Suffice it to say, that which Mr. Harris was four bor his wife had called, w was thought expedient to re neighboring house. The men witnessed exhibitions of and power such as is not to modern Christians. Ti something of the power of sting and torment;—son there obtained of the truth, bout with him in his ow ment of torture, of which fire, billows of liquid fla Bible imagery of the worl but faint emblems. The that the great sin-swallor Harris this denial had be by epithets too opprobriou but which the quickene drew up in accusing ar The Saviour left him no cism as to his existence o

he felt, as we are told man they shall cry to the rocks hide them from the face of Saviour left him no room his power to save or b forgive his bitterest ener When it was morning turned to his house, coll-books, committed them to then with his family, prayer then efforth rule, over as

At the meeting that for

At the meeting that fo deep solemnity. The evering night had been whisp another, and they were call men serious. Christi deeply impressed than eving of God's presence; acted as though expecting and wonderful manifestati. Mr. Harris was there, par peaceful. Again he addr house, but far different house, but far different a from those he at first had place. 'I believe,' said land all it reveals. I belie and answers prayer. I viour, and that he is present hears every word I lieve that a very slight power of vision would re us all. I shall always fiveil which he can withde from me. He hears all that I speak the truth. I self in a strange way to n self in a strange way to n such a way as was need deep-seated skepticism o lions of worlds, and mil enjoy them, would be no through such another ni believe I have seen, and